A PRETIOVS

BOOKE OF HEAVENLIE MEDITATIONS;

Called, A priuate talke of the soule with GOD:

Which, who so zealouslie will vse and pervse, shall feele in his minde an vnspeakable sweetenes of the euerlasting happines:

Written [redacted] *by that reuerend, and* religious Father S. AVGVSTINE; and not *translated onelie, but purified also, and with* most ample, and necessarie *sentences of holie scripture* adorned.

By

THOMAS ROGERS.

Psal. 119. verse 113.

I hate vaine inuentions, but thy Lawe do I loue.

AT LONDON,
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1616.

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To the honorable Maſter Thomas Wilſon, Doctor of the Ciuill lawes, one of her Maieſties principall Secretaries, and of the moſt honourable priuie Councell; Grace and peace in our Sauiour Chriſt.

AMong Chriſtians it is & hath been for long cõtinuance an auncient cuſtome, Honorable, at this time, & at this day commonly of the yeere, eyther to purchaſe fauour, if they haue none, or to confirme friendſhippe, which they haue, with gifts and preſents. Hence both bie eſtates to them of lowe calling, and meane perſons to their betters, and euerie friend to his well-willer lightly will ſend ſome token, if his abilitie doe ſerue, of a friendly heart and affection.

In the day two ſpeciall things are to bee obſerued. One is, that

our Sauiour Christ was circumcised hereupon: another, that the new yeere beginneth now. If wee shew argument of loue one toward another, for that we haue perceiued the loue of our Sauiour to vs-ward, by his natiuitie, circumcision and suffering in the flesh for our sakes, the doubtlesse our custome is a Christian custome: if otherwise, because the new yeere beginneth, wee seeke new loue or a renuing of old good will, It is a ciuill custome commendable in eyther respect: yet vsed in both, it better pleaseth God.

1. pet. 2. 21

I therefore hearing of the good opinion, which it hath pleased your Honour to conceiue of mee, haue thought no time could bee better than now, by some present, both to thank your Honor for the same, and to craue the continuance thereof, till by euill demeanor I shall deserue the contrarie.

My gift which I doe offer, is for price of no great value, such as a poore student may present. For, as the Persians *b* from the richest to the poorest, would gratifie their Kings with gifts and rewardes, some with golde, as Noble men, some with silke and spices, as Marchant

b Aelianus varie hist. lib. 2.

chant men, and ſome too with ſimple apples and plummes, and ſuch like fruite, as Husbandmen, who had no better to giue: So, though perſons of honour may giue you golde and Iewels, Marchants veluet, ſilke, and ſpices, rich men coſtlie rewardes: yet can a poore labourer in the Garden of Chriſtian knowledge, giue no better, than ſuch as hee hath, apples and plums, euen the fruite of his ſtudie, and trauell.

Notwithſtanding, ſmal for price though it bee, I haue good hope your Honour will accept it well in worth, both for the matter it contayneth, which is ſo holy; and for the manner of handling the ſame by the Author, which is ſo heauenlie, that in my iudgement, neither *Hiſtoria Animalium*, which Ariſtotle gaue vnto Alexander the great: nor that of Cicero *De Republica*, which Cardinall Poole ſought after, with the expence of 2000. crownes *c*. Nor finally thoſe Sibyllian workes that Tarquin Priſcus bought full deerely of Amalthea *d*, are ſo profound for knowledge: nor many bigge volumes of Philoſophie, for methode ſo exquiſite

c R. Aſcha. Ioan Sturmio Epiſt. l. 1. p 37, b.

d Lactant. falſa ſap. c ap. 6.

quisite: nor all the books of humanitie, so necessarie for vse as it is.

Which I doe write, neither to dissuade anie from the reading of those, nor to perswade your Honour to conceiue wel of this book. For I verilie doe thinke, that both they are commendable, yea, and necessarie too, applyed to their due endes, and that your Honour conceiueth better of this, then I by writing can expresse, beeing as you are, for your wisedome, an honourable Counseller; for your learning, a reuerend Doctor; by your sundry good and necessary bookes, a famous writer; and for your zeale, a valiant oppugner of sin and wickednesse.

But, as I thinke thereof my selfe, so doe I write. In which respect, I haue not shunned paines to adorne the same with places of holie Scripture. For, seeing the booke, by perusing it to mine vnspeakeable both profit and pleasure, to sauour most fragrantlie of the flowers and sentences, not of humane, that is vaine wisedome, but of Gods holie word: and to bee as holie for phrase, as for matter holie, beeing wholly taken out

of

of the holy Scripture: me thought were the places of Scripture annexed in the margine, it would bee a quicke ſpurre, not onely vnto the true Chriſtians, zealouſlie to reade this auncient and godly Father, when they ſhould ſee all his ſentences in a manner to bee nothing but verie Scripture; but alſo vnto Papiſts, who neglecting Scripture, cleaue ouermuch vnto this, and other Fathers of the Church, to reade the Scriptures, when they ſhould perceiue al his delight to be in vſing the verie words of the holy Ghoſt.

Wherefore, both for the bringing the Scripture into more credit with all Papiſtes, and this holie Father, with ſome Proteſtantes, and his methode and manner of handling the Scriptures, to bee a perpetuall monument of imitation vnto both, I haue added the places (the more willingly) through the earneſt inſtigation of ſome godlie perſons, eſpecially of the Printer heereof, whoſe good nature and zeale, as it is not vnknowne to your Honour, ſo is it wel known to the Church of Chriſt by his carefull, and orderly imprinting

printing good bookes) & now haue published my doings vnder the protection of your Honor.

Which my paines, if I shall perceiue to be well taken of the godly, chiefely of your wisedome, I purpose (God assisting me) to proceed, in setting forth after this same order, not onelie the Authors Manuel and Meditations, but also diuers & sundrie of S. Augustine his workes beside: that the verie Papists may see, through they knowe it well enough alreadie, that *Augustino plurimum tribuamus*, as it is well giuen out of vs c.

c R. Aschã. Ioan. Sturmio lib. 1. Epi. p. 16. b

But mee thinks, I heare some aduersaries among themselues on this wise speaking: his quoting we condemne not, and his translating we allow, but by his presumptuous parting of sentences, & correcting such a Doctor, he plainely sheweth, that hee is by the one ouer-curious, and by the other a ranke heretike.

May it therefore please your Honour to heare my reasons of doing what I haue done. The which if your wisedome doe like, I shall not weigh, what any, either Zoilus of enuie, or aduersarie of malice will thinke

thinke.

Touching my parting of the ſentences, I did it vpon theſe occaſiõs: Firſt, to imitate thoſe good bookes, out of which they were borrowed, that is, the ſacred Scripture. For, ſurely in mine opinion, it were not well, the booke beeing moſt notablie deriued out of the pure fountaine of Gods holy vvord, if it were ſet foorth in any other forme then is the ſpring, from which it flowed.

Secondly, that the Reader might the more ſenſibly perceiue the minde and methode of the Authour. For, I dare ſay it, by this parting or ſeuering of the ſentences, a more cleere light of the Authors minde will appeare vnto him, who gladly would vnderſtand the ſame, than when they are confounded or not parted.

Thirdly, to offer cauſe of deepe cõtemplation to the zealous Chriſtian. For, there is no ſentence almoſt throughout the whole booke, which is vaine; but moſt heauenly, and able to make euen him, who is fartheſt from Chriſtianitie, to occupie his minde vvith holie and deepe Meditations. Therefore

albeit

albeit they can bee placed in no forme amisse, yet then best do they profit and moue the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I haue diuided the sentences. For, had the booke been printed in that letter which other books of Meditations, set foorth by mee, are done withall, as I thought it would, then should the places (they are so plentiful) neuer haue stoode in good forme nor sight, as in som parte of this booke may appeare, notwithstanding the letter bee verie great in mine eye, for so small a volume.

Nowe, concerning the second poynt, it stood mee vpon, both for my owne credite, and also for the behoofe of others, to leaue somewhat out. For, had I not so done, I should haue said that the hands of GOD, *Manus inquam illæ quæ affixæ clauis sunt pro me*[f], did make mee: I should haue saide, that the light which was made, when God said, Let there be light, was *Angelica scilicet natura*: g I should haue said, that the Angels, as for diuers other ends, so for this are appoin-

[f] *Soliloq. chap. 2.*

[g] *Soliloq. cap. 8. 3*

ted

ted *vt orationes filiorum Dei offerant in conſpectu maieſtatis ſuæ* h, I ſhould haue ſaid, that the ſame Angels doe bring *Gemitus noſtros atque ſuſpiria ad Deum, vt impetrent nobis facilem Dei benignitatis propitiationẽ, & referant ad nos deſideratam ſuæ gratiæ benedictionem* i: I ſhould haue ſaid, That our Sauiour deſcended into Hell, *Vbi ſedebant in tenebris patres noſtri* k: I ſhold haue ſaid, that chriſt aſcended, *Aſſumpta ſecum ex inferis captiuitate, quam captiuauerat antiquus ille hoſtis, humani generis inimicus* l: finally, I ſhould haue ſaide, that we ought to doubt, *An ad portũ ſalutis peruenire valeamus,* m *quia omnia in futurum reſeruãtur incerta*: and ſo where my purpoſe was to edifie, I ſhould haue deſtroyed the ſoules of the weake with erronious opinions.

h *Soliloq. cap.* 15

i *Soliloq. cap.* 27

k *Soliloq. cap.* 32

l *Soliloq. cap.* 23

m *Soliloq. cap.* 35

Beſide, I ſhould haue cooled the zeale, euen of the ſtrongeſt, when thinking to proceed in holy Meditation, they ſhould finde ſuch ſtumbling blocks of errour caſt in their way. And therefore did I iudge it better to leaue thẽ quite out, thogh it grieue the Papiſts, than to leaue them in, either to the deſtruction of ſome, or to the offence of anie

good

good Christian: maruelling much why in other English translations, this matter hath not beene looked vnto ere this, and these faultes not wholly, as in part they be amended.

And heere I beseech your Honour, euen for Gods glory, the furtherance of the Gospell, and commoditie of this Land: that among all abuses, which you studie to reforme, as a godlie Magistrate, and ought to enforme her Maiestie of, as a prudent Counseller, you would remember the hurt that commeth by corrupt bookes in our English tongue. First, they infect the minds of the simple: secondarilie, they offende the godlie: and thirdlie, they confirme the obstinate, and the more a great deale, because they are allowed by publike authoritie, and not either diligentlie corrected, or orderlie forbidden.

Againe, call vnto minde those bookes, which doe more hurt than they: namelie, the inchantments of Circes, brought out of Italie, and such vngracious workes, eyther translated out of Italian into English, or imitating wholly the Italian inuention. *Tenne Sermons at Paules Crosse*n, *doe not so much good for*

n *Master Afcham in his Schoolemaister. Booke 1 Pag. 26*

for meaning men to true doctrine, as one of these bookes doe harme, with inticing men to ill liuing. Yea, I say further, those bookes tend not so much to corrupt honest liuing, as they do to subuert true religion. Moe Papists be made by your merrie bookes of Italie, than by your earnest bookes of Louaine. This foresee subtile Papists. *Therefore when the busie & open Papists abroade, could not by their contentious bookes, turne men in England fast enough from truth & right iudgement in Doctrine, then the subtile and secret Papists at home, procured baudie bookes to be translated out of the Italian tongue, whereby ouer-manie young wils and wits allured to wantonnesse, doo now boldly contemne all seuere bookes that sound to honestie and godlinesse.* Pag. 27

Which Bookes, *open not fond and common waies to vice, but such subtile, cunning, new, and diuers shifts to carrie young wils vnto vanitie, and young wits vnto mischiefe, to teach old bauds new schoole points, as the simple head of an englishman is not able to inuent, nor euer was heard of in England before, yea, when Papestrie ouerflowed all. Suffer these bookes to be read, and they will soone displace all bookes of* Pag. 15

godly

godly learning: for they carrying the wit vnto vanity, & marring good maners, shall easily corrupt the mind with ill opinions, & false iudgement in doctrine: first, to thinke ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most to be lamented, & therfore more needfull to bee looked vnto, there be moe of these vngratious bookes set out in print within these few moneths, thā haue bin seene in England many score yeeres. And because our English men made Italians cannot hurt but certaine persons, and in certaine places, therefore these Italian bookes are made English to bring mischiefe enough openly and boldly in all estates, great and meane, young and old, euery where. So that now they be sold in euery shoppe in London, commended by honest titles, the sooner to corrupt honest manners, dedicated ouer boldly to vertuous and honourable personages, the easelier to beguile simple and innocent wits.

These are the wordes, as your wisedeme smelleth I am sure, not of a yong wit, but of a graue head; not of a meane Scholler, but of the best Schoolemaster that euer England bred, and therefore not lightly to bee ouer-passed, nor quickly

to

to bee forgotten, but with earneſt endeuour oftentimes carefullie to bee recorded, as good counſell expreſſed from an heartie good wil with rare eloquence, tending to the glorie of God, and benefit of this our Countrie; that neither ſuch as are well giuen, may bee alienated from vertue, nor thoſe which are ill bent, prouoked vnto wickednes, through baudie, beaſtly, & blaſphemous bookes.

Laſt of all, remember I humblie once againe in the bowels of Ieſus CHRIST beſeech you, remember another abuſe that hurteth more than both thoſe which I haue alreadie mentioned: namelie, prophane playes, publikely vſed, ſet forth as banners of open defiance to the Goſpell, and godlineſſe, and that vpon holy dayes, yea, and in thoſe places too (I meane the Vniuerſities for learning, and London for reſort) which ought to bee the Lanternes of godlineſſe vnto all the Land beſide. Preachers, euen the greateſt for wiſedome and yeeres, and the greateſt for zeale and knowledge, and not the ſmalleſt for authoritie, euery where cry out vpon them ſo zealouſly with

with such griefe of heart, that they are euen tired againe with crying, Doctours condemne them o, Bishops write against them p, yea, and the best Authors in these daies, of those wanton, yea, wicked toyes, are quite out of loue with them, and ashamed of their doings q. Oh that the magistrate, our Soueraigne Magistrate I meane, vvould vtterly forbidde them publiquely to be vsed, that the cõmon people might not haunt them, and all should be well.

o *Cyril. Catech. 1. Mystag.* p *Tertulli. de Spect.* p *Salmonius, inuenter of the 2. blast of retreat from places.* q *Author of the 3. blast of retreat from places, and also the Author of the schoole of abuse.*

But to returne to my purpose, from which I haue digressed, these errours, I feare me, haue caused many to doubt, whether Saint Augustine were the Author of this booke; but being left out, as now they are, I cannot see, why Saint Augustine might not make the same, the matter is so heauenly, prayers; the words so holy, Scripture; euery thing so wisely, orderlie, excellently done by the Author, that hee must needes be a most excellent man, whosoeuer made the same: and a more excellent then S. Augustine, among the Doctors, I thinke was neuer any.

Which beeing so, I trust, I shall

not need to requeſt your Honour to accept this booke in good part: but to requeſt your Honour to pardon my boldneſs in dedicating my ſimple dooings, obſcure, as I am, and of perſon vnknowne to your Honour, & to beare with my rude tediouſneſſe, and tedious rudeneſſe, I haue great need, and ſo I humbly doe.

The Lord Almightie, and King of glorie, who hath caſt the eyes of his gracious coũtenance vpon you, abide with you for euermore; and with this new yeere, power vpon your Honour a newe increaſe of his heauenly bleſſings.

Amen.

The firſt of Ianuarie.
Anno Dom. 1581.

At your Honors comandement,

Tho. Rogers.

A pretious Book of holy *Meditations, written by that* reuerend Father Saint Augustin: *which hee calleth his priuate* talke with GOD.

Chap. 1.
Of the vnspeakeable sweetnes of God.

O Lord which knowest mee *a*, giue me grace to knowe thee *b*: to knowe thee, euen the strength of my soule *c*.

O my comfort *d*, shew me thy selfe: let mee see thee, O light of mine eyes *e*.

Come, O thou mirth of my

B spirit:

a 1 Sam. 16 Psalme 5.9 Act. 15.8
b Wis. 15.3 Ibn 17.3
c 2 Sa. 12.3 Psa. 18.2
d 2 Co. 1.3 Rom. 15.5
e Ioh. 1.4.9 Iames 1.17

f Psl. 119.11 spirit: let me see thee the ioy of
g Eccl. 23.4 mine heart *f*, and loue thee, the
Iohn 14.6 very life of my soule *g*.
h Sal. song 1 Come in my presence, O my
verse 6. &c. soueregne delight *h*, my sweet
i wis. 16.21 solace *i*, O my Lord God *k*, my
Rom. 15.5 life *l*, and the whole glory of my
k Exod. 15.2 soule *m*.
Psa. 7.1.3
Mat. 4. 7. 13 Let mee finde thee, O mine
l Eccl. 23.4 heartes desire *n*; let me hold
Colos. 3.4 thee, whom my soule doth
m Ps. 62.7 loue *o*. O celestiall Bride-
Iudi. 15.9 groome *p*, let me imbrace thee;
n Ps. 42.2.2 O my soueraigne comfort, both
o Sal. song inward and outward, let mee
3. verse 3 possesse thee, O euerlasting
p Ephes. 5 blisse *q*, yea in the middes of
22.23 mine heart *r*, let mee possesse
Reuel. 21.2 thee; O blessed life *s*, O sur-
q Ioh. 5.12 passing sweetnes *t* of my soule.
r. Gal 2.20
s Ioh. 11.15
Iohn 14.6
t Psa. 34.8 Let me loue thee, O Lord my
u 2 Sam. 22 strength *u*, my fortresse, my re-
2.3. fuge, and my sauiour. Let me
x psalme 18 loue thee, O my GOD, mine
vers. 1.2, & 3 helper *x*, mine high Tower, and
mine

mine hope *y* in all my trouble.

Let mee embrace thee, euen goodnes it ſelfe *z*, without whō nothing is good; let mee inioy thee the very beſt *a*, without whom nothing is beſt,

O word *b*, more ſharper than any two-edged ſword *c*, open thou the ſecret parts of mine eares, that I may heare thy voice *d*.

Thunder, O Lord, from heauen *e* with a loude and mightie voice. Let the ſea roare, and all that therein is *f*, let the earth be moued, and all that is in it.

Lighten mine eyes *g*, O incomprehenſible light *h*; caſt foorth thy lightning, and ſcatter them *i*, that they regard no vanitie *k*.

Encreaſe thy lightning *l*, and ſcatter them, that the fountains of water may appeare, and the foundations of the world be diſcouered.

y Pſa. 61.3

z Mat. 19.17 Luk. 18.19

a Iam. 1.17

b Ioh. 1.1.2

c Heb. 4.12

d Pro. 2.1.2 Ioh. 10.3

e pſal. 18.3.

f 1 chro. 16 ver. 32

g pſal. 13.3

h Ioh. 1.5

i pſa. 144.6 & 18.14.

k pſ. 19. 37

l pſa. 10.14 15

m psal.119.18.
n 2 cor. 2. 15.16
o Cant. 1. ver. 2,3.
p psa. 51.19
q Deut. 6,5 Mat. 22. 37
r pro. 2. 1. 2 &c.
s Mar. 12. 29. 30.
t Deu. 6. 6. 7
u Deut. 30 11. 12. &c.
x Mat. 10. 7 38. &c.
y Ro. 8. 35. 36. &c. Phi. 3. 7. 8.
z Deu 13. 3
a Ioh. 11. 25
b 1. Cor. 3. 22. 23.
c Ioh. 6. 57
d Ioh. 14. 6
e Act. 17. 21

O light inuincible, giue mee sight *m* to see thee. Create a new smelling, O Sauiour of life *n*, that I may run after thee through the sauour of thy oyntments *o*. Heale my tasting, that I may taste, know, and discerne how great thy goodnes is *p*, O Lord, which thou hast laid vp for them, who are filled with thy loue *q*.

Giue mee an heart, that may thinke on thee *r*; a minde, that may loue thee *s*; a soule, that may remember thee *t*; an vnderstanding, to knowe thee *u*; and reason, alwaies to stick fast vnto thee *x*, the most soueraign delight *y*. Let wise loue sauour thee wisely *z*.

O life *a*, for whom all things liue *b*; O life, which giuest mee life *c*; O life, which art my life *d*, by which I liue *e*, without which I die: O life, which raisest

ſeſt me to life *f*, without which I periſh: O life, whereby I reioyce, without which I am penſiue: O liuely, ſweet, and louely life alwaies to be thought vpon, where art thou *g*, I beſeech thee? where may I finde thee, that I may faint in my ſelfe, and depend on thee?

f Ioh. 21. 25

g Cant. 1. ver. 6. & 5. ver. 6.

O my loue, be thou nigh in my minde, nigh in mine heart, nigh in my mouth, nigh in mine eares, nigh to ayde me *h*: For I languiſh through loue *i*, for without thee, alas, I die: but when I thinke on thee, I reuiue againe.

h pſal. 44. 13. 23. 24

pſ. 69. 17. 18

i cant. 5. v. 8

Thy ſauour refreſheth mee *k*, thy remembrance healeth mee, yet ſhall I not be ſatisfied *l*, till thy glory appeare *m*, O thou life of my ſoule *n*.

k can. 1. v. 1

l pſal. 17. 5.

m col. 3. 4.

n Ecc. 13. 4

My ſoule longeth, yea, and fainteth *o* through the remembrance of thee; when ſhall I

o pſal. 84. 2

come, and appeare before thy
p psal. 42. 2 presence *p*, O my ioy *q*!
q Iud. 15. 9 Wherefore hideſt thou thy
r Iob 13. 24 face *r*, ô my delight by whom I
ſ Luk. 10, 9 reioyce *ſ*?

O thou faire one, whom I ſo
t psa. 22. 1. 2 deſire *t*, where haſt thou hidde
u Cant. 5. v. thy ſelfe *u*? Thy ſent I feele,
6. 7. &c. therefore doe I liue, and am
ſomewhat comforted; but thee
I ſee not. I heare thy voice, and
I take heart againe.

But wherfore hideſt thou thy
x Iob 13. 24 face *x*? Happely thou wilt ſay,
y Ex. 33. 20 No man ſhall ſee me and liue *y*.
O then Lord, oh that I were
dead, ſo I might ſee thee; ô let
mee ſee thee, that I may die e-
uen heere. I will not liue, die I
would, yea, I deſire to be looſed
2 Phi. 1. 23 and to be with Chriſt *z*; I deſire
to die, that I may ſee Chriſt; I
refuſe to liue, that I may liue
a 2 Ti. 2. 11. with Chriſt *a*.

O Lord Ieſu, receiue my ſpi-
rit *b*;

rit *b*; O my life *c*, take my ſoule, my ioy, drawe my heart vnto thee; my ſweet food *d*, let me eate thee *e*; mine head *f*, direct me; light of mine eyes *g*, inlighten me: O my comfort, reioyce me; my ſauiour *h*, quicken me: ô Word of God *i*, refreſh mee; my praiſe *k*, comfort the ſoule of thy ſeruant *l*. Enter therinto, O my ioy, that it alſo may ioy in thee *m*: Enter therein, O ſoueraign ſweetneſſe, that it may ſauour thoſe things which are ſweet: O light eternall *n*, ſhine thou ouer it, that it may vnderſtand thee, knowe thee *o*, and loue thee *p*.

For, the cauſe, ô Lord, why it loueth thee not, is, becauſe it knowes thee not: and it knoweth thee not, becauſe it perceiues thee not; it perceiueth thee not, becauſe it comprehendeth not thy light, which doth

b Act. 7. 59
c Ioh. 14. 6
d Ioh. 6. 54 55. &c.
e Mat. 14 22
f 1 co. 11. 3 Epheſ. 5. 23
g Ioh. 1. 9
h 1 Cor. 2. 16
i Ioh 1. 1
k Exo. 1. 2 Deut. 10. 10. 21
l Pſ. 86. 4
m Pſ. 4. 4
n Ioh 1. 5
o Ioh. 17. 3
p Pſ. 40. 16 Ioh 8. 42 Ioh 14. 15. 21. &c.

q Iohn 1.5 shine in darknes *q*, & the darkenesse comprehendeth it not.

r Iohn 1.4 O sight of the mind *r*, O lightsome truth, O true light, which
Iohn 12. 35.36 inlightneth euery man that cōmeth into the world
s Iohn. 1.9 *s*: indeed that commeth into the world; but not which loues the world
t 1 Ioh 2. 15 *t*. For whosoeuer is a friend of the world *u* is an enemy to God.
u Iames 4.4 O driue away the darknesse *x*
x Gen. 1. 2 from the deepe of my minde, that it may see thee by vnderstanding thee; and know thee, by comprehending thee; and loue thee, by knowing thee. For whosoeuer knoweth thee,
y Ioh. 14. 15.16 17 doeth loue thee *y*; hee forgets
z Luk. 9.23 24 himselfe *z*, and loues thee more
a Ma. 10 37.38.39 than himselfe *a*; yea, hee forsaketh himselfe and commeth vnto thee, that in thee alone hee
b 1 co. 2. 32 may reioyce *b*.

Hence then is it, O Lord, that I loue thee not as I ought to doe,

doe, euen becauſe I knowe thee not ſo perfectlie as I ſhould *c*: and becauſe I haue but a little knowledge of thee, I loue thee but little: and for that I loue thee but little, I do I little reioice in thee *d*. But departing from thee the true & inward ioy vnto outward, while I lacke thee, I ſeeke feined comforts in theſe outwarde things *e*. And ſo wretch that I am, that which with my whole heart, and with all my minde I ſhould haue ſurrendred vnto thee alone, that haue I giuen vnto vanities: and ſo through louing vanity *g*, I am become vaine.

c 1 Cor. 13. 9. 10

d 1 Co. 1. 31

e 1 Io. 2. 15 16

f Deut. 6. 5 Mat. 22. 37 Marke 12 29. 30

g Pſa. 4. 2

Hence alſo it is, that I reioyce not in thee *h*, nor cleaue to thee *i*, O Lord, euen becauſe I delight in outward, thou in inward *k*: I in temporall, thou in ſpirituall ioyes: I am in minde diſtracted, in thought occupied, in talke

h Phil. 4. 1

i Deu. 10. 20

k Iohn 4. 23. 24

l Pſ. 57. 15
m Bar. 4. 10 14
2 Mac. 1. 24. 25
n 1 King. 8 30. 32
Mat. 6. 9
p Col. 3. 12
e 2 Cor. 6. 15. 16. &c.

ſnarled about tranſitorie things, & thou inhabiteſt the eternity *l*, and art euerlaſtingnes it ſelfe *m*: Thou art in heauen *n*, I on earth: thou loueſt thinges on high *o*, I baſe things belowe: thou heauenly, I terreſtriall. And how then may theſe contraries agree together *p*?

Chap. 2.

Of the miſery and frailtie of man.

a Ro. 7. 24
b Hoſ. 14. 10
c Mat. 6. 5. 6
d Iſa. 32. 11
e Pſ. 25. 10
f Gen. 6. 5 Mat. 15. 19
g Iob. 15. 15 Iohn 25, 4 5. 6

Wretched man that I am *a*, whē ſhall my crookednes be made euē to thy ſtraitneſſe *b*.

Lord thou loueſt ſolitarineſs, and I company: thou ſilence *d*, and I noiſe: thou truth *e*, and I vanitie *f*; thou puritie *g*, and I fol-

follow filthines *h*.

And what more, Lord? Thou art perfecty good *i*, I am euill *k*: thou art godly *l*, I am wicked *m*: thou art holy *n*, I am wretched *o*: thou art righteous *p*, I am ſinfull *q*: thou art the light *r*, I am blinde: thou art the life *ſ*, I am dead: thou the phyſition *t*, I am ſicke: thou the ioy *u*, I am ſorrow: thou the ſoueraigne truth *x*, I nothing but vanitie, as all men liuing be *y*.

Alas therefore, O my Creator *z*, what ſhall I ſay? Liſten, ô my Creator: I am thy creature *a*, and am now caſt away: I am thy creature, and now doe I die *ſ*: I am thy creature *b*, and am now deſtroyed. Thy workmanſhip I am. Thy hands haue made me *c*, and faſhioned me.

h Eſa. 64.6
i pſa. 118.129
Iere. 33.11
Math. 19 16. 17
k Ge. 8.21. Rom. 3.10 11. &c.
l Reu. 15.4
m 1 Kin. 8 46.
n Le. 19.2. 1 Sam. 2.2
Eſay 6.3. Reue. 6.10.
o 1 Ioh. 8. 10
p pſ 119.137. Dan. 9.14
Reu. 16.5
q Ecc. 7.2
r Mica. 7.8. Ioh. 14.9 and 8. 11 1 Ioh. 1.5.7.
ſ Ioh. 11.25. & 14.25. t Mat. 9.12. 13. u Iud. 15.9. x Ioh. 14.6. y pſ. 39.5. pſ. 6.2.9. Wiſ. 13.1. Deu. 32.18. Ecc. 12.1. a Eſd. 8.7.8.9. b pſ. 13.13.44. c pſ. 111.73.

O Lord despise not the worke
d 1 Sa.8.8 of thine hands *d*, respect the wounds of thine owne hands, I beseech thee.

Loe, thou hast written mee vpon the palme of thine hands
e Esa.49.16 *e*, O Lord God, read that writing, and saue me.

Behold, I thy creature sigh af-
f psa.42.1.2 ter thee *f*, thou art my Creator *g*,
g Ge.1.26. 27 oh make me new againe *h*. Be-
Wis.2.23 hold, I thy workemanship cry
h psa.5.1.10 vnto thee *i*, thou art the life *k*,
i Iud.10.10. oh quicken me againe. Behold
psal.28.1 I thy handie worke looke vpon
Ioel.1.14 19 thee *m*, thou art my maker, oh
k Ioh.14.6 repaire me againe. Spare me, O
l psa.119.25 87.40.88 Lord, for my dayes are but vani-
Esa.17.7 tie *n*.

What is man that hee should
n Iob.7.16 talke vvith GOD his maker! Spare mee, O God, speaking vnto thee. Bee not angry with
o Gen.18. 32.33 thy seruant *o*, for presuming to talke with so mightie a Lord.

Ne-

Neceſsitie hath no law. Griefe compells me to ſpeake, and the miſery which I indure, enforceth me to cry out.

Sick I am, I cry vnto the phyſician; blinded I am, I haſten to the light; I am dead, and I ſigh for life. Thou art the Phyſician *p*; thou art the light *q*, the life thou art *r*, O Ieſus of Nazereth *ſ*.

Haue mercy vpon me, O ſon of Dauid *t*, O fountaine of mercie *u*, haue mercy vpon me, and hearken to the diſeaſed which crieth for thine help.

O light paſsing by, looke vpon the blinde, ſtretch foorth thine hand vnto him, that he may come vnto thee, and ſee the light in thy light *x*. O life liuing euerlaſtingly *y*, call againe the dead vnto life.

But what am I that ſpeake vnto thee? Woe is mee, Lord: ſpare mee, O Lord *z*, alas, I am euen

p Mat. 9. 12. 13.
q Ioh. 8. 12
r Ioh. 1. 5. 7
ſ Mat. 26. 71
Mar. 1. 24.
t Mat. 9. 27
Mar. 10. 47.
u pſa. 36. 9.
x pſ. 36. 9.
y Lu. 1. 35
z Iob 7. 16

a Esa. 4. 19. b Esa. 51. 8. c Mat. 15 41.

euen a rotten carcass *a*, the meat of wormes *b*, a loathsome vessel, euen matter for fire *c*.

What am I that speake vnto thee? Woe is mee, Lord, O Lorde spare mee a vvretched man *d*: A man indeede, borne of a woman, of short continuance, and full of trouble: a man indeede, made like to vanitie *f*, compared to the foolish beasts *g*: and now in very deed like to them.

d Lu. 13. 27 Rom. 7. 4 e Iob 14. 1 f psa. 144. 4 g psal. 49 12. 20.

And what am I more? a dark dungeon, miserable earth *h*, the childe of wrath *i*, a vessell of dishonour *k*: begotten in vncleannes *l*, liuing in wretchednes *m*: dying in distresse.

h Eccl. 10 9. 12. Ecc. 17. 33 i Eph. 2. 3 k Rom. 9 21. 22. l psa. 51. 5 m Iob 14. 1

Out vpon mee wretch, what am I? Alas what shall become of mee, that am a vessell of filthinesse, a coffin of rottennesse, repleniſhed vvith stinch, and loathsomnesse, blinde, poore, naked,

naked, ſubiect to very manie troubles, ignorant both when I came into the worlde, and when I ſhall depart *n*, miſerable *o*, & mortall *p*, whoſe dayes paſſe away like a ſhade *q*, whoſe life vaniſheth like the moonlight, now growing like a flower *r* on the tree, and by and by withering, flouriſhing now, fading by and by?

My life, I ſay, is a fraile life, a fleeting life *ſ*, a life, that the more it lengtheneth, the ſhorter in waxeth, the more it increaſeth, the nigher it draweth towards death, a life tranſitorie and deceitful, repleniſhed with the ſnares of death *t*.

Now am I iocund, anon ſad; now ſtrong, anon ſicke; now aliue, anon dead: now I ſeeme happy, but am alwaies miſerable: now merrie, anon mourning. And ſo are all things ſubiect

n Ge. 27.2 Eccle. 9.12 Mat. 24.44 Reuel. 3.3
o Iob. 14 1
p Ro. 6.12 2 Cor. 4.11
q 1 Ch. 26 verſe 15 Pſ. 102. 11
r Iob. 14.2 Pſa. 103.15 Eſa. 30.6.7. 8
ſ Iob. 7. 6.7
t Pſa. 18.5.

iect vnto mutabilitie, that nothing continueth in a ſtay one whole houre together.

Hence feare, thence trembling: hence hunger, thence thirſt: thence cold, hence heat: hence faintneſſe, then ſorrow ſpringeth: and after all theſe followeth vntimely death, which ſuddenly doth carrie miſerable menne away, after a thouſand waies.

This man it killeth with ſickneſs, that man it oppreſſeth with ſorrow; this man it famiſheth with hunger, that man with thirſt it diſpatcheth; this man it choakes with water, that man it ſtrangleth with an halter: One man it conſumeth by fire, another it deuoureth by wilde beaſts; with ſworde it ſlayeth another; another it corrupteth with poyſon; and with ſome terrible feare it diſpatcheth ſome

ſome other miſerable man.

And yet there is a great miſerie beſide all this; and that is, although nothing be more certaine than death, yet woteth not man when hee ſhall depart *u*: and then takes he a fall, and leeſeth his hope *x* vvhen in his own iudgement hee ſtood full ſure. For man can not tell eyther when, or where, or how hee ſhall die: yet is it appointed that he ſhall die *y*.

u Gen. 27, 2
Pſ. 39. 55
Eccle, 6. 12
x Iob, 8, 13
Pro. 30, 28
y Heb, 9, 27

Now I ſee, Lord, how great is mans wretchednesſe, wherein I am, & yet feare not: how much the miſerie that I endure, and yet neither am troubled thereat, nor doe crie vnto thee? But, Lord, I will crie vnto thee, before I paſſe away, if happely I may abide in thee, and not paſſe away.

I will tell then, I vvill tell my miſerie: yea, I will confeſſe my vileneſſe

vileneſs before thee, and not be aſhamed.

z Exod. 15 2 Pſa. 43.2 Eſa. 49.5

O my fortitude z, by whom I am vpholden, helpe me, aſsiſt me, O my ſtrength *a* by whome I am ſuſtained: Come light *b*, through which I ſee: appeare glorie *c*, through which I reioyce: and life *d*, wherein I ſhall liue, manifeſt thy ſelfe, O Lord my God *e*.

a Eſa. 18.1.2 b Iob. 1.4.9 c Pſal. 3.3 Pſa. 62.9 d Iob. 14.6 e Pſ. 104.35 Eſay 25.1

Chap. 3.
Of Gods wonderfull light.

a Tob. 2.9 10 b Iob. 4.3 4. &c. c Gen. 27. 1 d Gen. 27 28. 29

O Light, which *Tobie* ſawe, when though blinde *a*, hee taught his ſon the way of life *b*! ô light, which *Izhac* ſawe inwardly, when though outwardly blinde *c*, he tolde his ſon what was to come *d*, O light, I ſay, inuiſible, to which

which all the depth of mans heart is viſible *e*. O light which Iacob ſawe, when according to thine inward inſtruction, hee foretolde *f* vvhat outwardlie ſhould happen to his ſonnes.

Behold, darkneſſe is vpon the face of the deepe *g* of my mind, thou art light *h*; lo a miſty dimneſſe is vpon the waters of mine heart, but thou art the truth *i*.

O vvord by whom all things were made, and without which nothing was made *k*. O word, which art before all things *l*, & before which was nothing. O word creating all things *m*, without vvhich all things are nothing. O vvord gouerning all things *n*, without vvhich all things are nought vvoorth. O word which in the beginning didſt ſay, Let there be light, and there was light *o*: ſay likewiſe to me, Let there be light, & light ſhal

e 1 Ki.8.39 1 chr.28.9. Ecc.42.18. 1 Cor.4.5. Reu.2.23
f Gen.40. 1.2.3.&c.
g Gen.1.2
h Lu.2.32. Iam.1.17.
i Ioh.14.6.
k Ioh.1.3.
l Pro.8.22 23.24.&c. Wiſd.9.9. Eccl.24.5 6 &c.12.
m Ioh.1.3.
n Hebr.1.3
o Gen.1.3

ſhall be made, & I ſhall ſee light
p Pſa. 36.9 *p*, & diſcerne all that is not light.
For without thee, I put darknes
q Eſa. 5.20 for light *q*, & light for darknes.

And ſo without thee there is preſent for truth, error; for wiſdome, fooliſhnes; confuſion & ignorance for knowledge; for ſight, blindneſſe; by-pathes for the right way; for life, death.

Chap. 4.
The frailety of mans nature.

BEholde, my Lord, becauſe there is no life, there is death; nay rather there is no death, becauſe death is nothing. For thereby we come vnto nought, while wee dread not to make
a Ier. 10.24 our ſelues nought *a* through ſinne.

And that deſeruedly, ô Lord. For

For when wee come to naught, like the running water *b*, we are recompenced according to our workes: becauſe without thee nothing was done *c*, and we by dooing nothing, are made nothing. For without thee, by whom all things are made *d*, & without whom nothing vvas made *e* (O Lord) the word *f* O God, the word *g*, by vvhom all things vvere made (vvithout which was made nothing that was made) we are nothing.

Woe is mee wretch, ſo often blinded: becauſe thou art the light *h*, and I am not with thee.

Woe is mee wretch, ſo often wounded; becauſe thou are ſaluation *i*, & I am not with thee.

Woe is me wretch, ſo often infatuated, becauſe thou art the truth *k*, & I am not with thee.

Woe is mee wretch, ſo often wandering, becauſe thou art the way *l*,

b pſal. 58.7
c Ioh. 1.3
d pro. 8.22 25. &c. Heb 11.3.
e Ioh. 1.3.
f 1 Ioh. 5.7 Reue. 19. 11. 13.
g Ioh. 1.1.3
h Mic. 7.8
Ioh. 14.9 and 8 12
i Mat. 1.21 Luk. 1.31 Phil. 3.20. 1 Ti. 4.10.
k Ioh. 14.6

l Ioh. 14 6. way *l*, and I am not with thee.
m Ioh. 11. 25 and 14. 6. Wo is me, wretch, so oft ẽ dead; becauſe thou art life *m*, and I am
n Ioh. 1. 9. 10 not with thee. Wo is me wretch ſo often brought to nothing; be-
o 1 Ioh. 5. 7 cauſe thou art the vvord, by
p Ioh 1 1. 3 which all things were made *n*,
q Ioh. 8. 12 & yet I am not with thee, with-
r Ioh. 1. 5. 7 out whom nothing was made.
r Gene. 1. 3
s Ioh. 14. 6. O Lord the word *o*, O GOD
t 1 Ioh. 1. 5. the word *p*, who art the light *q*,
6. 7 u pſal. by whō light was made *r*, who
119. v. 176. art the way, the truth, and the
Eſa 53. 6. life *ſ*, in whom there is neither
x Ioh. 8 44 darknes *t*, error *u*, vanity *x*, nor
1 Ioh. 2. 21 death *y*. The light without
y 2 Ti. 1 11 which all is darknes *z*: the way,
He. 2 14. 15 without which, all is but by-
z Eph. 5. 7 8 paths *a*; the truth, without which
col. 1. 12. 13 all is but falſhood *b*, the life, with-
a 1 per. 2. 25 out which euery thing is death *c*.
b pſ. 118. 11
c Ro. 5. 12. Speake the word Lord, let
d Gen. 1. 3 there be light *d*, that I may ſee
e pſa. 36. 9 the light *e*, and ſhun darkneſſe:
ſee the way, and ſhun by-paths:
ſee

see the truth, & shun falshood: see life, and shun death.

Inlighten mee *f*, O Lord, my light *g*, my glory *h*, and my saluation, whom I will feare *i*: my Lord, whom I will praise *k*: my God whom I wil worship *l*, my father *m*, whome I will honor *n*, & my spouse *o* for whom I will keepe my selfe.

Inlighten, O light, inlighten mee poore soule sitting in darknes & in the shadow of death *p*, and direct my feet into the way of peace, that I may enter therby into the place of thy glorious tabernacle, euen to the house of God, with the voice of ioy *q* and thankesgiuing. For true confession is the very way *r* wherby I may come vnto thee the way, by which I may come out of by-pathes, and go againe vnto thee the way. For thou art the true way vnto life *s*.

f Psa. 13.3
g Psa. 27.3
h Esa 60.10 20
Psa. 38. 22
i Ecc. 34.14 15. &c.
k Ps. 35. 18
Ps. 69. 30.
l Deu. 6. 13
Mat. 4. 10
m Esa. 63. 16
Gal. 4. 5. 6 &c.
n Mal. 1. 6
Deut. 5. 16
o Eph. 5. 25
p Psa. 107 10. 14.
Luk. 1. 79
q Ps. 42. 4
r Ro. 10. 10
s Iohn 14. 6

Chap.

Chap. 5.
What is meant by becomming nothing.

I Will confesse therefore, O Father, Lord of Heauen and earth *a*, vnto thee will I confesse my wickednes *b*, that I may attaine vnto thy mercie.

a Mat 11.25
b Psal. 31.5

I became wretched, and was brought vnto nothing, yet knew I not so much, for thou art the truth *c*, and I was not with thee. Mine iniquities did wound mee *d*, yet was I not troubled; for thou art the life *e*, and I was not with thee. They brought mee vnto nothing, for thou art the word *f*, and I was not with thee, by whome all thinges were made, without whom nothing was made *g*. And therefore being without thee I became

c Ioh. 14.6
d Ezra. 9.7
Psa 8.1.5
e Iohn 14.5
f Iohn 1.1
Heb. 1.2.3
g Iohn. 1.3

became nothing. For it is nothing which bringeth vnto nothing.

By the word all things were made *h*, whatsoeuer was made, and after what forme soeuer they were made. h Ioh. 1. 1. 3

And God saw all that he had made *i*, and loe it was exceeding good. All things that were made, were mad by the word: then whatsoeuer things were made by the worde, are exceeding good. i Gen. 1. 31 Eccl. 39. 16 33 Marke 7. 37

Wherefore be they good? Because all things were made by the word: and without it was made nothing that was made *k*. For nothing is good without the soueraigne good. k Iohn 1 3

But whereas good is not, there is euill, which indeede is nothing, because euill is nought else but the want of good: euen as blindnes is nought else,

but the want of ſight.

Euill then is nothing, becauſe it was made without the word, without which nothing
l Ioh. 1.1.3 was made *l*.

And that is euill, which is depriued of that good, wherby all things that are were made. But thoſe things which bee not, are not made by him. And therfore they are nothing.

Then whatſoeuer was not made are euil. Becauſe all things that were made, were made by
m Ioh.1.1.3 the word *m*. And all which were made by the word, were exceeding good *n*: wherefore forſomuch as all things were made by the word, euill things were not made by it.
n Gen.1.13 Eccl. 32.16

So it remaineth, that whatſoeuer things were not made, are not good: for all things are
o Eccl. 39. 16.33 good which were made *o*. Therfore the things not made, are euill:

euill: and ſo conſequently nothing: becauſe without the word nothing was made *p*. Euill then is nothing, becauſe it was not made. p Ioh. 1. 3

But how is euill, if it was not made? Becauſe euill is a priuation of that which good is, thorow which good was made *q*. Then to be without the word is euill, which is to be as nothing. For beſides it, is nothing. q Ge. 1. 31

But what is it to be ſeparated from the word? If thou wouldeſt knowe that, liſten what is meant by the word.

The word of God ſaith *r*, I am the way, the truth, and the life. Therefore to be ſeparated from the word, is to bee without the way, without the truth, without life, and ſo nothing without him: and ſo euill, becauſe it is without the word, by whom all things were made *ſ*, and they r Ioh. 14. 6 ſ Ioh. 1. 1. 3

were excellently good *t*.

t Ge. 1. 31 Eccl. 36 16. 33.

Againe, to be separated from the word, by which all things were made *u*, is nothing else but to vndoe, and of something to become nothing. For without him it is nothing.

u Ioh. 1. 3

As often therfore as thou declinest from that which good is, thou seperatest thy selfe from the word. For that is good. And so thou art made nothing, because thou art without the word, without which was made nothing that was made *x*.

x Ioh. 1 3

Now then, O Lord my light *y*, thou hast lightned mee, that I may see thee: I haue seene, and knowe, that as often as I am separated from thee, so often I become nothing. Because I forget goodnes *z* which thou art *a*; & therefore am made euill.

y Mica. 7. 8

z Deu. 32 18

a Math. 19 16, 17.

Woe worth me wretch that I neuer marked, how I became no-

nothing when I forsooke thee. But what needs this complaint? If I was nothing, I needed not to knowe.

Wee knowe that euill is nothing; and that is not, which is nothing: and that which is not good, is not, because it is nothing.

If therefore I was nothing, when I was without thee, I was but as nothing euen like an Idoll, which is nothing *b*, hauing eares and heareth not *c*? a nose, and smelleth not *d*; eies & seeth not; a mouth and speaketh not; hands, and feeleth not; feet, and walketh not; & all the proportion of members, and yet liueth not.

b 1 cor. 8. 4
c psal. 135. 17. 26
d psal. 15. 5. 6. 7.

Chap. 6.

How the ſoule offendeth through ſinne.

SO then, as long as I was without thee, I vvas nought but very nothing: & therefore blind I was, deafe I was, and without ſenſe. For I neither knew what good was; nor ſhunned that euill was; nor perceiued my wounds when I was hurt; nor ſaw the darknes which I was in. Becauſe I was without thee, the very light *a*, which lighteneth euery man that commeth into the world.

a Ioh. 1. 4. 19

Alack therefore, they wounded mee, yet I ſorrowed not; they haled mee, yet I perceiued not, for that I was not; becauſe I was without life *b*, vvhich is the vvord *c*, by whom all things were made.

b Ioh. 14. 6
c Ioh. 1. 1. 3

And therefore, O Lorde my light *d*, mine enemies did with me euen what they would, they ſtrucke me, they ſtripped mee, they polluted me, they corrupted me, they wounded me: yea they killed mee, becauſe I forſooke thee *e*, and ſo became nothing without thee.

Alacke, O Lord my life *f*, by whom I was made *g*, my light *h*, whereby I am directed *i*, haue mercie vpon me *k*. O defender of my life *l*, and raiſe mee vp againe, O Lord my God *m*, my hope *n*, my ſtrength *o*; my rock, and my comfort in the day of my trouble *p*. Conſider mine aduerſaries *q*, and deliuer mee *r*, let them which hate me *ſ* flie away from my preſence, and through thee let me liue in thee.

For they haue watched mee *t*, & ſeeing me without thee, haue deſpiſed mee. They parted a-

d Eſay 60 19.20 Iohn 12.35 36.37

e Hoſ. 7.13

f Iob 11.21

Iohn 14.6

g Gen. 1.26 27 Iob. 31.4 Coloſ. 3.16

h Ioh. 8.12

i 1 Ioh. 1.5.7

i Luke 1.79

k pſa. 11.10

l pſ. 22.19.20

m pſa. 18.1 2. &c.

n pſa. 91.2

o Exod. 15.2

p Pſ. 59.16. 17

q pſ. 25.19

r pſa. 18.17 Pſ. 59.1.2

ſ pſa. 68.1

t pſa. 37.32

mong themſelues the garments
u Pſ. 22. 18. u of vertue, wherewithall thou haſt clothed mee; they made a way through mee; they trode
x Pſa. 79. 1 me vnder their feet; they defiled thine holy temple x with the dregs of wickednesse, they left mee deſolate, pining away through ſorrow. I followed af-
y Pro. 5. 22 ter, blinde & naked, and ſhackled with the cords y of wickednesse. They dragged mee after them in their circuit from vice to vice; and from mire to mire; and ſo went I full weakely, God knowes, before the face of him that purſued me.

Bond I was, yet liked I ſlauerie; blinde, and deſired blindenes; bound & did not abhorre the ſhackles. I thought ſoure
z Eſay 5. 20 ſweet, and ſweet to be ſoure z.

Miſerable I was, yet knew I not ſo much becaeſe I was without thy worde, without which

which nothing was made *a*, through which all things are maintained, without which all things are brought to nothing. a Iohn 1

For as all thinges by it were made *b*, & without is was made nothing: so by it are all things maintained, whatsoeuer is eyther in heauen, or in the earth, in the sea, or in any deep place. Neither can any part sticke to other either in a stone, or in any other thing created; did not the word, by which all things were made maintaine it. b Iohn 1.3

Wherefore, O word, I will cleaue to thee *c* that thou maist saue mee. For when I forsooke thee, I had perished, hadst not thou which diddest make me *d*, renewed me againe. c Psa. 73. 28 d Gen. 1. 26 27 Wis. 2. 23 Eccl 17. 1. 2 Col. 3. 10 e Psa 8. 4 Act. 15. 14.

I sinned, thou didst visit me *e*; I fell, thou didst erect me *f*: I was ignorant, thou didst teach me *g*; I was blinde, thou didst lighten me *h*. f Psa. 37. 24 g Psa. 71. 7 Psa. 49. 10. 12 h Iohn 1. 9

Heauenly meditations,

Chap. 7.

Of Gods manifolde benefits conferred vpon man.

a Psal. 7. 1. 2

My God *a*, shewe mee how much I wretch am bound to loue thee: how much I am bound to praise thee: how much I am bound to please thee.

b Psa. 18. 13

Thunder *b*, O Lord, with a great and mighty voice from aboue, into the inwarde eare of mine heart.

epſ. 119. 135
psal. 143. 10
d psa. 71. 2
Esay. 37. 20
e Gen. 1. 20. 27
Eccle. 17. 1 2. 3. &c.
f Lu. 1. 78. 79
g Rom. 8. 11
h psa. 71. 5.

Teach me *c*, and saue me *d*, so will I praise thee, for creating mee *e*, when I was nothing: for lightening mee, when I was in darknes *f*: when I was dead *g*, for reuiuing me: for cherishing me euen from my youth *h* with all good things.

Thou dost nourish me vnpro-

fitable

fitable vvorme *i*, stinking in wickednes *k*, euen with all thy most excellent benefits *l*.

i Iob 25. 6
k psal. 51. 1. 2. 3.
l Mat. 5. 45

Open to me, O key of *Dauid*, which dost open *m*, and no man shutteth against him, to whom thou openest; and doost shut, and no man openeth to him against whom thou shuttest: Open to mee the doore of thy countenance, that I may enter and behold, & know, and praise thee with all mine heart. For great is thy mercy toward me *n*, & thou hast deliuered my soule from the lowest graue.

m Esa. 22. 22
Reuel. 3. 7.
n psa. 86. 13

O Lord our God how excellent is thy name in all the world *o*? What is man, that thou art mindful of him *p*? and the sonne of man, that thou visitest him?

o psa. 8. 1. 9
p psal. 8. 4

O Lord, the hope of the godlie, and the Tower of their strength *q*; O God, the life of my soule *r*, by which I liue *s*, with-

q psa. 61. 3.
r Ioh. 4. 14.
s Act. 17. 28

t psa. 27.11. without vvhich I die; O light of mine eyes, by which I see, without which I am blinde; O the ioy of mine heart, & of my soule, let mee loue thee with all u Deut. 6.5. and 11.18. Mat.22.37 x1 Ioh.4.19 mine heart *u*, with all my soule, with all my strength, and with all my bowels, Because thou didst loue me first *x*.

y Hes.13.10. Esa.51.13. z psal.50.7 8.9.&c. And whence is it, O Creator of heauen *y*, and of earth, and of the sea, which needest no good thing of mine *z*; whence is it that thou hast loued me?

a Wis.10.1 O wisedome, which openest the mouth of the dumbe *a*, O b Ioh.1.1.3. Word, by vvhom all things were made *b*, c psa.51.15 open my lips *c*, giue mee a voice of d psa.26.7. thanksgiuing *d*, that I may vtter out all the benefits, which thou Lord hast bestowed vpon mee, euen from the beginning.

e Gene.1.27 For so I am, because thou hast created mee *e*. And the cause why

why thou didst create and number mee among thy creatures, was thy predestination from euerlasting *f*, before thou madest any thing from the beginning; before thou diddest spread abroad the heauens, when there were no depthes, neither hadst thou made the earth nor settled the mountaines: before the fountaines abounded with water. Before al these things which by thy word thou didst create *h*, thou in thy most certaine prouidence of truth, didst forsee that I should be, yea thy minde was to make me thy creature.

Iob 33.4. Psal.100.3 Eccl. 17.1.2 Colo 3.10. f Rom.8.29. 30 g Pro.8.23 24.25.&c.

h Ioh.1.13.

And whence then is it, O my Lord *i*, O gracious & most hie God *k*, whence is it, O most mercifull Father *l*, most mighty Creator *m*, & alwaies louing *n*? What deserued I at thy hands? what goodnesse sawest thou in mee, that moued thy most glorious

i Bar.11,12. k psa.113.5. 2 Esd.7.26. l psa.27.10 Esa.63.16 Luke 6.36 m Eccl.16 18. 19 Eccl. 17.1. 2. 3. &c. npsa.27.10

rious Maiestie to create me?

When I was not thou diddest
o Ge. 1. 27 Colo. 3. 10 create me *o*: I was nothing, and of nothing thou diddest make
p Ps. 100. 3 Wisd. 1. 23. me some-what *p*. And what kinde of somwhat? Not a droppe of water, not fire, not a bird, nor a fish, nor a serpent, nor a brutish beast, nor a stone, nor a stock, nor of that kind of things which haue onely but beeing, nor of that whose nature is onely to be, and to growe: nor of that which haue onelie beeing, growing, and sense.

But aboue all these things, it is thy will that I should consist both of those things which haue but onely being, for I am: and of those things which as vvell growe as be; for I am, & grow: and of those things also which haue beeing, growing, & sense; for I am, growe, and perceiue.

And

And yet more then this thou haſt made mee a little inferiour to the Angels *q*, For I haue receiued reaſon at thine hands to know thee, as well as they.

q Heb.2.7

A little inferiour I confeſſe. For they haue an happy knowledge of thee, euen as thou art, but I know thorow hope: they face to face *r*, but I darkly thorow a glaſſe: they fully, but I in part.

r 1Cor.13 10.12

Chap.8.
The happy ſtate of man in the life to come.

BVt when that which is perfect is come *a*, that in parte ſhall bee aboliſhed; when with open face *b*, we ſhall ſee thy face.

a 1 Cor.13 10.12

b 2co.3.18

Then what ſhall let vs to bee as good euen as angels *c*, ſeeing thou

c Heb.2.7 pſal.8.4.5

thou Lorde, hast bedecked vs with the crown of hope, which is adorned with glory and honour; and seeing thou hast exceedingly aduanced vs as thy very friends.

Yea, euery way as good then, and equall to Angels. For so saith thy truth: They are equall vnto the Angels *d*, and are the sonnes of God.

d Lu. 20. 36

What are they else but the sonnes of God, if they be equall vnto Angels? Indeed they shall be the sonnes of God, because the sonne of man is made the sonne of God.

So that considering this thing I dare boldly say, Man is not a little inferiour vnto Angels *e*, Man is not onelie equall vnto Angels *f*, but man is aboue Angels. Because a man is a God *g*, and God is a man *h*, but not an Angell.

e Heb. 2. 7
f Lu. 20. 36
g Mat. 1. 23
16
Luke 2. 11
h Ioh. 1. 14

And

And because the word which was in the beginning *i* God with God: the word whereby God said, Let there be light *k*, and light was made: the word by which all things in the beginning were made *l*, became flesh *m*, and dwelt among vs, and wee haue seene the glorie thereof, I say man is the most excellent creature of all other.

i Ioh. 4. 11

k Gen. 3. 3

l Iohn 1. 3

m Ioh. 1. 14

Behold thy glorie, in which I glorie *n*, at what time soeuer I do glory: Loe my ioy, wherein I reioyce *o*, when I doe reioyce, O Lorde my God, my life *p*, and the whole glory of my soule.

n Ier. 9. 23

o Phil. 4. 4

p Ps. 42. 8

Therefore, O Lord my God, I confesse that creating me a reasonable creature, thou didst create me after a sort as good as Angels. For by thy word I may bee made perfect, so that I may attaine vnto the very state of angels,

angels, and haue the adoption of sonnes *q*, by thine holy begotten Son, O Lord, thy welbeloued Sonne *r* in whom thou art well pleased: by thine onely and right heire *s* of one substance with thee *t*, and coeternall *u*, euen Iesus Christ our onely Lord *x*, our redeemer *y*, our inlightner *z*, our comforter *a*, our aduocate with thee *b*, and the light of our eyes *c*: who is our life *d*, and our Sauiour *e*, and our only hope *f*, who hath loued vs more then himselfe *g*, by whome wee haue an assured trust laide vp in store with thee *h*, and free accesse vnto thee *i*, because hee gaue them power to bee the sonnes of God *k*, to them I say that beleeue in his name.

q Rom. 8.15 Gal. 4.5 Ephes. 1.5
r Mat. 3.17 Mat. 7.5 2 pet. 1.17
s Ro 8.16.17 Heb. 1.2
t Heb. 1.3
u Heb. 13.8
x Rom 5.1 Rom. 6.23
z 1 Cor. 1.7.8 9.10
y Mat. 20.28 1 Cor. 1.30 Ephes. 1.7 1 Tim. 1.6 Heb. 9.25 26.27.28
z Iohn. 1.4.9
a 2 Cor. 1.5 2 Thess. 2 16.17
b 1 Iohn 2.1
c Ioh. 8.12.1 Iohn 1.5.7
d Iohn 5.21 1.24. e Matth. 1.21. Luke 2.11. Acts 4.12.
f Coloss. 1.27. 1. Tim. 1.1. g Iohn 15.13. Ephes. 5.2.
1 Iohn 3.6. h Ephes. 3.12. i Heb. 4.16. k Iohn 1.12.

I will

I wil praiſe thy name, ô Lord, who by creating me after thine own image & ſimilitude *l*, haſt made mee capable of ſo great glory, as in time to become the ſonne of God *m*.

l Gene. 1. 26.27
1 cor. 11.7
m Ioh.1.12
Rom.8.15. 16.17

This condition, neither trees, nor ſtones, nor generally thoſe things vvhich either moue, or increaſe in the ayre, or in the ſea, or in the earth, attaine vnto, becauſe he gaue them no power by the vvord, to become the ſonnes of God *n*: for they haue no reaſon. For in reaſon conſiſteth the power, vvhereby we knovvve God. And this power hee hath giuen to men, vvhom hee hath made reaſonable, after his ovvn image and likenes *o*.

n Ioh.1.12

o Gen.9.6
Col.3.10

I alſo, ô lord, am a man throgh thy grace, and by thy grace may be thy ſonne, which they cannot be.

Whence haue I it, O lord the ſoue-

p Ioh. 14.6
q col. 1. 15. 16. 17.
r Iam. 5 19
Dan. 6. 26
Baruc. 4. 10 14. &c.
Ge. 1. 1. &c.
f Gen. 1. 1. 2. &c.
Ioh. 1. 3.
Gene. 1, 26 27
Pſal. 100. 3
Wiſd. 2. 23
Eccl. 17. 1. 2. 3. &c.
u Gen. 1. 25
Iere. 27. 5
x Gen. 1. 11. 12.
Iob 38, 21, 26, 27. &c.

ſoueraigne truth *p*, and true ſoueraigne, euen the firſt borne of euery creature *q*, whence haue I it, that I may bee the ſonne of God, which they cannot be?

Thou art the ſame GOD for euer *r*, thou madeſt all things *ſ*, thou diddeſt create both man *t*, and beaſts *u*, and ſtones, and all greene things vpon the face of the earth *x*. For no merits went before, nor deſerts. Becauſe only of thy goodnes thou createdſt all things. All creatures were like in merits. For none at all deſerued ought.

How is it then that thy mercie dooth more appeare in this thy reaſonable Creature, than in all the reſt which haue no reaſon? VVhy am not I as all they be, or elſe all they as I, or I alone as they? What merits had I? What had I deſerued? that thou ſhouldeſt create mee of power

power to become the sonne of God *y*, and deny the same to all thy other creatures? *y* Ioh. 1.12 Rom. 8.15. 16.17

Be it far from me, Lord, that I should thinke I had any merits. It was onely thy grace, it was of thy meere goodnesse, that I shold be partaker of that sweetnesse.

Wherefore through grace, which mooued thee to create me of nothing *z*, O Lord, giue mee this grace I beseech thee, that I may thank thee *a* for this thy goodnes. *z* Iob 10.8 and 33.4 Psa. 100.3 & 109.73 *a* Psal. 11. 12.17

Chap. 9.

Of Omnipotencie.

THINE almightie hand ô GOD, which is one, and the same alwaies *a*, hath created both the Angelles in beauen, *a* Mat. 23.6

uen, and the little vvormes in earth *b*, no whit more glorious in them, nor inferiour in these.

b Gene. 1. 24. 25.

For as none other hand could create an Angell, so none other could make the vilest worme: as none other coulde lay abroad the heauens *c*, so none other fashion the smallest leafe of a tree: as none other could make a bodie, so none other make one haire white or black *d*: but onely thine almightie hand, to which all things are alike possible *e*.

c Iob 9.8 psal. 104. 1.2. &c.

d Mat. 5. 36

e Mat. 19. 26 Mar. 10. 27 and 14. 36. Lu. 1. 37

For it is no more possible for thee to create a worme, than an angell, nor more impossible to spread out the heauen *f*, than a leafe: It is no easier for thee to fashion a small haire, than a big bodie: nor harder to builde the earth vpon the water *g*, than to lay the waters vpō the earth.

f psa. 42. 5

g psa. 104. 5. 6.

For

For thou GOD diddest what thou wouldest *h* in Heauen and in earth, in the sea, and in all the deepes *i*, and mee among other things thou didst make euen as thou wouldest, couldest, and knewest best.

h Iob. 23. 13
Ps. 115. 3
i Pla. 15. 6

Thine hand, O Lord, could haue made mee *k*, a stone, or a bird, or a serpent, or some bruit beast; it knewe as much, but it would not for thy mercie sake.

k Mat. 19. 26
Luk. 18. 27

Wherefore then am I not a stone, or a tree, or a beast? Because thy goodnes hath so ordained. Yet did not any merits of mine preuent thee, that thou shouldest appoint it so.

Chap.

Chap. 10.
The incomprehensible praise of GOD.

WHere shall I get, O my Lord, where shall I get sufficient praises to extoll thee *a*?

a Psa. 106. 2
b Ps. 100. 3

For thou madest mee *b* as it pleased thee, without mine helpe: so canst thou magnifie thy selfe as it pleaseth thee, without me.

Before thee, O Lorde, thy praise is thy selfe, let all thy works praise thee *c*, according to thine excellent greatnesse *d*.

c Song of the thre. children ver. 57
d Ps. 150. 2
e Psal. 106. 2

Thy praise O Lord, is incomprehensible *e*. It is neither in heart conceiued, nor vttered by mouth, nor perceiued by eare. For these things do pass away *f* but thy praise O Lord endureth for euer.

f Esay 40. 6 78

The

The thought hath a beginning, and hath an ende; the voyce hath a ſound, and the voyce dooth vaniſh; the eare doth heare, and hearing ceaſeth: but thy praiſe O Lorde, endureth for euer.

Who then can praiſe thee? what man can ſhew forth thy praiſes *g*. Thy praiſe is not tranſitorie, it endureth for euer. g Pſ.106.2 Eccle.43 30.31

He doth praiſe thee, who beleeueth thee to bee thine owne praiſe. Hee dooth praiſe thee, who knoweth himſelfe vnable to attaine vnto thy praiſe. O perpetuall praiſe, neuer vaniſhing; in thee is our praiſe, in thee ſhall my ſoule reioyce *h*. h Ier.9.23 2 1 Cor. 1. 3

We praiſe thee not, but thou praiſeſt thy ſelfe, by thy ſelfe and in thy ſelfe: and our praiſe alſo is in thee.

Then haue wee true praiſe, when wee haue praiſe of thee, i 1 Cor.4.4

k Deu.10 21 Pſ.118.14 Eſa 22.2 l Ro.2.29

when the light doth allow the light. For thou the true praiſe *k* giueſt due commendation.

And as often as we ſeek praiſe of any other beſide thee *l*, ſo often do we leeſe thy praiſe. Becauſe that is tranſitory, but thine is eternall. If we goe after tranſitory, we forgo eternall: and if we loue eternall, we muſt loath the praiſe that is tranſitory.

m Pſ.7.1.3 n Deut.10 21

O Lord, my God *m*, praiſe, eternall *n*, of whome all praiſe, without whome there is no praiſe, without thee I am vnable to praiſe thee: let mee haue thee, and I will praiſe thee.

o Gen.18 27 p 1 Sam.24 15 2 Sam.9.8 q Iob.25.6

For what am I, Lord, of my ſelfe, that I ſhould praiſe thee? Duſt and aſhes am I *o*, a dead and ſtinking dogge *p* am I, a worme *q*, and very rottenneſſe am I.

r Eſt.14.19 Ier.32.18

What am I to praiſe thee, O Lord God moſt mightie *r*, in whoſe

whose hand is the breath of all mankinde *f*, which inhabiteth the eternity *t*?

Shall darknes praise the light, or death life? Thou art light *u*, I am darknes; thou life *x*, and I am death. Shall vanity commend the truth? Thou art the truth *y*, but I a man become like to vanity *z*.

Why then Lord shall I praise thee? Shall my misery praise thee? shall stinke commende sweetnesse? shall mans mortality *a*, who is heere to day, and gone to morrow *b*, praise thee?

Shall man who is very rottennesse, or the sonne of man a very worme *c*, praise thee?

O Lord shall hee that is conceiued *d*, borne *e*, and brought vp in wickednesse, praise thee? no my God. Praise is not seemly in the mouth of a sinner *f*.

O Lord my God, let thine

f Iob.12.10
t Esa.57.15
u Ioh. 8.12
x Ioh.5.7
x Ioh.14.6
y Ioh.14.6
z ps. 144.4
a Wis.7.1
b Ec.10.11
c Iob.
d psa. 51.5
e Iob.14.4
f Ec.15.9

owne incomprehensible power
g Esa. 44.6 7 *g*, thine owne vnlimitable wisedome *h*, thine owne vnspeakeable goodnes *i*, commend thee.
psa. 145.3
h Iob. 11.7 8. &c. Let thy more than excellent clemency *k*, thy more then abundant mercy *l*, thine euerlasting vertue also, & diuinity *m* praise thee.
Esa. 40.28
i psa. 145.9
k Ne. 9.35
l psa. 69.13
m Esa. 40.28 Let thine almighty power *n*, with thy soueraigne gentlenes and loue, whereby thou hast created vs *o*, O Lord God, the very life of my soule *p* praise thee.
Ier. 10.10
1 Tim. 1.17
n Esa. 40.28
o Gen. 1 26.27
psa. 100.3
p psa. 42.8

Chap. 11.

The hope of a Christian must be cast vpon God.

a Gen. 1 26.27 AND I thy creature *a*, will trust in the shadowe of thy
psa. 139 14.15 winges *b*, euen in the mercie whereby thou diddest cre-
b psa. 57.1 ate mee.

Helpe

Helpe thy creature, whome of thy mercy thou hast created; let mee not perish thorough my sinne, whom of thy goodnes thou hast fashioned; neither be confounded in my miserie, whom of thy clemency thou hast made.

For what profit is in creating me, if I goe downe into mine owne corruption? what? hast thou, O God, created the sons of men in vaine *c*? c psa. 8.47

Thou hast created mee *d*, O Lord, gouerne that which thou hast created. Despise not, O GOD, the worke of thine hands *e*. d ps. 100.4 Wis. 2.25 e ps. 138.8

Of nothing thou didst create me *f*, and doubtles do not thou Lord direct me, I shall come againe to nothing. f Gen. 1.26

For as I was not sometime, and thou didst make mee of nothing *g*: so Lord, if thou do not gouern g Esa. 4.28

gouerne mee, I shall returne to nothing in my selfe.

h 2 Chr. 14.11 — Help me, O Lord *h* my life *i*, lest I perish in my wickednes *k*.

i psa.70.5 psa.109.26 2 psa.142.8 1 Ioh.5.26 40 Ioh.1.1.25 Col.3.4 — O Lord, hadst not thou created me, I had not bin at all: but because thou hast created me, I am. And yet am I nothing, if thou guide me not. For no grace neither goodnes of mine compelled thee to create me, but euen thine owne most fauourable goodnes and mercy.

k psa.94.23 l psa.99.8.9 psa.48.13 Mat.4.7.10 — O Lord my God *l*, let that loue which compelled thee to make me, compell thee also to gouerne mee. For to what end did thy loue compell thee to make me, if I perish in my wickednesse *m*, and am not guided by thy right hand *n*?

m psa.94.23 n psa.89.13 — Let that mercy of thine, O Lord my God *o*, compell thee to saue that which is created, that compelled thee to create

o psa.140.8 Luk.4.12

that

that which was not. Let that loue winne thee to saue, which wanne thee to create. For it is no lesse now then it was; for so much as thou art loue *p*, who art alwaies the same *q*.

For thine hand is not shortned *r* that it cannot saue *s*; neyther is thine eare heauie, that it cannot heare: But my sinnes haue separated betweene mee and thee; betweene darknes, and light *t*, between the image of death, and life *u*; betweene falshood and truth *x*, between this vanishing state of mine *y*, and thine eternity *z*.

p 1 Ioh. 4.8
q Ps. 102.27. Heb. 1.12
r Num. 11 ver. 23
s Esa. 50.2 Esa. 59.1.2
t Ioh. 8.12 1 Ioh. 1.5.7
u Ps. 42.8 Col. 3.4
x Ioh. 14.6
y Ps 39.5 Ps. 62.9
z 1 Ti. 1.17 Heb. 1.12

Chap. 12.
Of the manifold snares of concupiscence.

Hese bee the shadowes of darknes wherwith I am couered in the dungeon of this darke prison wherin I lie groueling, vntil the day dawne, shadows do depart, and light bee made in the firmament *a* of thy strength.

a Gen. 1.3

The voice of the Lord is mighty *b*, the voice of the Lord is glorious: let it speak, that light may be made *c*, darknesse may depart, the dry land appeare *d*, and earth may bud forth the bud of the hearbs, that seedeth seed, and bringeth out the fruit of righteousnesse of the kingdome of God.

b Ps. 29.3
c Gen. 1.3
d Gen. 1.6
e Gen. 1.11

O Lord, father *f* and God of my life *g*, by whom all things do liue *h*, without whom all things are as dead; leaue mee not in a wicked imagination, neither giue me a proud looke *i*. Take from me vaine concupiſcence; and giue not me thy ſeruant ouer into an impudent mind, but poſſeſſe thou mine heart, that alwaies it may thinke on thee.

Inlighten mine eies that they may behold thee, and neuer be lifted vp before thee, O eternall glory; but think humbly, not of thy wōders aboue their reach: that they may ſee thoſe things which are at thy right hand, not the things at thy left.

And alwaies let thine eie lids direct my ſteps *k*. For thine eie-lids do trie the ſonnes of men *l*.

Aſſwage the heat of my concupiſcence with thy goodnes, which thou haſt laid vp for

f Pſ. 63. 16 Eſa. 64. 8
g Eccl. 23
h Act. 17. 28
i Eccl. 23. 4
k Pro. 4. 25
l Pſ. 11. 4

m Pſ.31.19 thoſe that feare thee *m*, that
n Pſ.42.1 2 Pſ.84.2 with euerlaſting deſire I may
couet after thee *n*, that mine inner taſte may not be inticed, & deceiued vvith vaine things, &
o Eſa.5.20 ſo put ſowre for ſweete *o*, and ſweete for ſowre; darkneſſe for light, and light for darkneſſe; that I may bee deliuered in the mids of ſo manie ſnares as are laid by the enemy *p* to take the
Reu.12.4 4.17 ſoules of ſinners *q* vvherewith
1 Pet.5.8 the vvhole vvorlde is repleniſhed. Which things S. *Iohn* did
r 1 Ioh.2,16 ſee, and paſſed not ouer the
ſ Pſa.99,8, 9 Eſa.41,13 Luk.4,8,12 ſame in ſilence, vvhen he ſaid *r*, For all that is in the world is either the luſt of the fleſh, the luſt of the eyes, or the pride of life.

Beholde, O Lord my God *ſ*, the vvhole vvorld is full of the ſnares of concupiſcence, vvhich they haue prepared for our
t Pſ.57,6 Pſ.142,3 feet *t*, & vvho can eſcape them? Euen hee doubtles frō vvhom thou

thou takest the lofty lookes *u*, that he be not taken by the lust of the eyes; from whom thou takest carnall concupiscence, that he be not taken by the lust of the flesh; and from whome thou takest a bolde and impudent minde, that the pride of life do not slily deceiue him. O most happy man for whō thou doest these things: for doubtles he shall goe vnpunished.

u Ec. 23. 4
5
6

Now then, O my redeemer *x*, by thy selfe I beseech thee, assist mee, that I fall not in the sight of my aduersaries, beeing taken by the traps whhich they haue set for my feet *y*, to bring down my soule. But deliuer me, O strength of my saluation *z*, least mine enemies which hate thee, haue me in derision *a*.

x Iob 19. 25
Esa. 44. 34
y psa. 57. 6
z ps. 140. 7
a psa. 25. 2
ps. 138. 16

Arise, O Lorde my God *b*, my mighty one *c*, and let thine enemies be scattered *d*, they also

b Lu. 4. 8. 12
c Esa. 1. 24
d psa. 68. 1

so that hate thee, let them fly from thy face.

As waxe melteth before the fire: so let the wicked perish at thy presence. But let me be hid priuily in thy presence *e*, & reioyce with thy children abounding with all good things *f*.

And thou, O Lord God, father of Orphanes *g*, and thou mother of thy poore children, listen vnto the cry of thy sons: spread out thy wings, that wee may fly there-vnder from the face of the enemy *h*.

For thou art the Tower of Israels strength, who wilt neither slumber nor sleepe *i*, keeping Israel: because he that fighteth against Israel, doth neither sleep nor slumber *k*.

e psl. 31.20
f 1 cor. 2.9
g psa. 68.5
h psl. 61.3
i psa. 12
k 1 pe. 15.8
Reu. 12.12
17

Chap.

Chap. 13.

Of mans misery; and of Gods benefits.

O Light *a*! O clearnesse, whom none other light or cleerenes doth behold! O light, which darkneth all light! O Cleerenes, which dimmeth all strange light! O Light, from which all light? O Cleernes, from which all clearnes doth proceede! O Cleerenes in respect whereof, all other brightnes is but darknesse; and all other light but dimnesse! *a* 1 Ioh. 5. 7

O most soueraigne Light, whom no blindnes can darken; nor mistinesse dim, nor darkenesse obscure: nor any let close vp: nor shadow keep away!

O Light, which enlightenest all things at one time together, and

and alwaies, swallow me vp into the deapth of thy brightnes, that I may on all sides beholde thee both in thy selfe, and me in thee: & all things vnder thee.

b ps. 27. 9 Forsake me not *b*, O Lorde,
psa. 71. 18 lest the shadowes of mine ignorance do increase, and mine offences multiply.

For without thee euery thing is darknes to me, and all things are euill: because nothing is
c Mat. 19 good without thee, the true,
16. 17 onely *c*, and soueraigne good *d*.
Mark. 10 This I acknowledge, and this
17. 18 I know, ô Lord my God *e*. For
Luke 18. be I in any place without thee,
18. 19 euill is it with mee hauing not
d Ia. 1. 17 thee, not only outwardly to my
e ps. 99. 8. 9 body, but also inwardly to my
Esa. 51. 13 soul, because all abundance being not with thee my god, is but beggery: but when thy glory
f psa. 17. 15 appeareth *f*, I shall be satisfied.
g psa. 42. 8 And, ô Lord, my blessed life *g*,

grant

grant that I may confeſſe my vvretchedneſſe vnto thee *h*: for from thee the ſoueraigne *i*, and very good *k* it ſelfe, & from the vnitie of thy goodnes, hath the diuers kind of temporall things ſeparated me being fallen into ſin through carnall ſenſes, and from one it hath parted me into many things: ſo the aboundance to me vvas cumberſom, and pouerty was plenty, vvhile I hunted after this & that, and yet could neuer be ſatisfied; for in my ſelfe I found not thee the vnchangeable *l* and ſingular *m*, and vnſeparable, & only good: vvhich had I once attained, I ſhould want *n* no more; which had I once found out, I ſhould weep no more *o*; which did I once enioy, mine heart would be at reſt.

h Pſa. 32, 5
1 Iam. 8, 17
k Luke 11 8 19
Eccle. 23, 4
Iohn 14, 6
l Rom. 1, 23
1 Tim. 1, 17
m Mat. 19 16, 17
Marke 10 17, 18
Reue. 7, 16 17
o Reu. 21. 4

O miſerie vpon miſerie, ſith my miſerable ſoule dooth flie from

from thee with whom she hath abundance *p*, & ioy *q*; and followeth the world, with whom she hath pouerty *r* and sorrow *s*.

The world crieth, I vanish *t*; O Lord, thou crieſt, I refresh *u*; yet doth my wicked wretchednesse more follow that which vanisheth, than him who refresheth. This verely is my weakneſſe.

O Physition of the soule, cure it, that I may praise thee, euen the saluation of my soule *x*, and that with mine whole heart, for all thy benefits wherwith thou hast refreshed me euen from my youth *y*.

Cast me not off *z* in the time of my age: forsake mee not when my strength faileth, O Lord, for thine owne sake, I beseech thee.

Thou didst make me *a*, when I was not: thou didst redeeme me *b*,

p 1 Co. 2.9
q Reu. 7.17
r Lu. 16.15
s Luk. 6.25
t Esa. 51.6
2 Pet. 3.5 6.7
1 Ioh. 2.15 16.17
u Mat. 11 28.29.30
x Ps. 35.2 Act. 4.12
y Ps. 71.5
z Ps. 71.9
a Ge. 1.26 27
1 Co. 11.7
b Ps. 31.5 Titus 2.14 1 Pet. 1.18 19 Reuel. 5.9
c Ioh. 1.14 Luke 2.7

me *b*, when I was forlorne, I had beene destroyed, I had died: but thou cameſt downe vnto the dead, thou tookeſt mortalitie vpon thee *c*.

Thou a king *d* cameſt downe *e* vnto thy ſeruant: and to redeeme thy ſeruant thou diddeſt giue thy ſelfe *f*, and that I might liue, thou diddeſt die *g*, and ouercame death *h*.

When thou didſt humble thy ſelfe *i*, thou diddeſt exalt me: I was loſt, I followed after wickednes, I was a bondſlaue to Sathan: but thou wert ſold for mee *k* to redeeme mee: and ſo thou louedſt me *l* that thou gaueſt thy blood a ranſome for me *m*.

O Lord, thou haſt loued mee more than thy ſelfe *n*: becauſe for my ſake thou vvouldſt needs die *o*.

On ſuch wiſe & with ſo deere

b Phil. 2. 6. 7 &c.
c Iohn 3. 13
Iohn 6. 33 38. &c.
Epheſ 4. 8 9 10
f Rom. 4. 25
Rom. 8. 31
Gal. 2. 20
Eph. 5. 2. 25
g Rom. 5 verſe 6. &c.
1 Cor. 8. 11
1 Cor. 15. 3
h 1 Cor. 15. 15. 26. &c.
2 Tim. 1. 10
i Phil. 2. 6. 7 &c.
Heb. 2. 9
k Mat. 27. 3 4. 5
Act. 1. 16. 17 &c.
l Ioh. 15. 13
Ephe. 5. 8. 2
1 Iohn 3. 6
m 1 Pet. 2 ver. 24. &c.
Ephe. 1. 7
n Rom. 5. 7. 8
o 2 Cor. 5 14. 15

1 The. 5. 10 a price thou haſt brought mee
p Heb. 11. 13 16 home from baniſhment *p*: re-
q Gal. 2. 4 deemed mee from bondage *q*:
Gal. 5. 1. 13 withdrawnd mee from puniſh-
1 Eſa. 53. 3 ment *r*: called me in thy name *ſ*:
4 &c. & ſealed mee with thy blood *t*,
ſ Reu. 14. 1 that I ſhould euermore haue
11. &c. thee in remembrance, and ne-
Re. 12. 4 uer forget him, who for my
t Reue. 7. 3 ſake ſhunned not the croſſe *u*.
u Gal. 3. 13 Thou haſt anointed me with
x 2 Co. 1. 12 that oile *x* wherwith thou waſt
anointed, that of thee Chriſt I
y Act. 11. 26 might be called a Chriſtian *y*.
Act. 26. 28 Loe, thou haſt written mee
1 Pet. 4. 16 vpon thine handes *z*, ſo to haue
z Eſa. 49. mee in remembrance, if ſo bee
16 cõtinually I haue thee in mind.
And thus alway thy ſauor, and
thy mercy haue preuẽted me *a*.
a Pſ. 59. 10 For out of many and great pe-
ryls thou haſt deliuered mee of-
b Pſ. 24. 6. 7 tentimes *b*, O my ſauiour.
Eccl. 51. 2. When I haue wandred, thou
2. &c. haſt reclaimed mee; when I
haue

haue beene ignorant, thou haſt instructed mee; thou haſt corrected mee, when I haue ſinned; when I deſpaired thou haſt comforted me; when I fell, thou haſt raiſed mee; thou haſt vpheld mee when I haue ſtood; when I haue trauailed, thou haſt guided me; when I haue come home thou haſt receiued mee: thou haſt watched mee, when I haue ſlept: and when I haue cryed, thou haſt heard mee. c pſa. 118.12 Dan. 6.27

Chap. 14.

That the eyes of the Lord are continually vpon the doings and cogitations of men.

FOR theſe and many moe good turnes haſt thou done mee, O Lorde my God *a*, the very life of my ſoule *b*. a pſa. 7.13 b pſa. 42.8 Ec. 23.4 Ioh. 14.6

And

And doubtleſſe it ſhould be a pleaſure to me not onely to talk and think alwaies of them, but also euermore to thanke thee *c*, to praiſe thee, to loue thee for all thy good things, and that with all mine heart *d*, and with all my ſoule, and with all my minde, & with all my ſtrength, yea from the very pith and intrals of my heart, and of all my ioynts, O Lord my Lord *e*, the bleſſed ſweetneſſe of all which delight in thee.

But thine eyes haue ſeene mine imperfection *f*: thine eyes I ſay are much brighter than the Sunne *g*, beholding all the waies of men, and the ground of the deep, and in euery place at all times looke both vppon the euill and the good *h*.

For ſithence thou ruleſt all things *i*, filleſt all things *k*, art alwaies wholly euery where *l*: yea

c pſ.116.12 13.17.18
d Deut.6.5 Deu.11.18 Mat.22.37 Lu.10.27
e pſ.7.1.3
f pſ.136.16
g Ec.23.19
h pro.15.3
i pſa.47.1 2.6.7.8
Mat.11.25
k Ier.23 23.24
l pſa.139.7 8.&c.

yea fithence thou haſt a care of all things that thou haſt created (for thou hateſt nothing which thou haſt made *m*:) thou doſt ſo behold my waies & my ſteps *n*, and ſo watch and warde night and day for my ſafety, looking ſo narrowly vpon al my paths *o*: like a continuall wachman *p*, as though thou haddeſt forgot thine other creatures of heauen and earth, and haddeſt caſt all thy care vpon me alone, hauing no care at all of the reſt. For the light of thine vnchangeable ſight neither increaſeth, doe thou but ſee one; nor diminiſheth, if thou beholde infinite and diuers things. For euen as at one time thou conſidereſt the whole perfectly together: ſo doth thy whole countenance beholde at one time all particulars, although diuers, and that perfectly together,

m wiſ. 11 21
n Iob 31 4
o Iob. 13 27
p pſ. 121. 4
pſa. 127. 1

ther, and wholly. Yet seest thou all things as one thing, and one thing as all things: for thy selfe art whole, and canst neither be
q Ia. 1. 17 diuided, changed *q*, nor diminished.

And therefore thou beeing whole in time, and without time, doest beholde me wholly together, and alwaies, euen as though thou haddest nought else to consider of. Yea, so thou standest vpon my guarde, as though thou wouldest forget all other things, & bend wholly to me alone. For alwaies thou shewest thy selfe present, and offerest thy selfe ready at all times vnto me, if thou finde me ready to receiue thee.

O my Lorde, goe I where I will, thou wilt neuer forsake me
r Iosh. 1. 9 *r*, vnlesse I forsake thee first.
Heb. 13. 5 Whereſoeuer I become, thou leauest me not. For thou art e-

uery

uery vvhere *ſ*. So that to vvhat place ſoeuer I goe, I may finde thee, by vvhom I may be, that I periſh not vvithout thee, becauſe without thee, I cannot be.

And therefore I confeſſe indeed, that vvhatſoeuer I do, and vvhereſoeuer I doe it, I do it in thy preſence *t*. & that vvhatſoeuer it be which I do, thou ſeeſt it better than I vvhich do it.

For when I doe ought at any time, thou art preſent at all times, as a continuall beholder of all my thoughts *u*, intentions, delectations and doings.

O Lord, my ſighing is not hid from thee *x*, and my verie thought is open to thy ſight *y*.

Thou knoweſt Lord, whence the ſpirit commeth, vvhere it is and vvhither it goeth. For thou art the trier of all ſpirits *z*.

Alſo, thou beſt knoweſt inwardlie, vvhether the roote of that

[Iob. 23.8 6.10.13 Pſ.139.7 8.9.10.11 Ier.23.23 24

t Ecc 23.19 20 Pſ 150.10 11.12

u 1 Ki.8.39 2 Chr.6.30 Pſ.44.20 21 Pro.24.12 Luk.16.15

x Pſ.38.9

y Iob.42.2 Pſ.94.11 Pſ.139.2

z pro.16.2

that tree which hath fayre leaues, bee ſweet or ſowre; yea thou narrowly doſt ſearch the very pith of the rootes; and by the moſt euident truth of thy light, thou gathereſt, numbreſt, conſidereſt, and ſealeſt not the intent onely, but the very pith alſo of the roote thereof, that ſo thou maieſt render vnto euerie man not only according to his works *a*, but alſo according to the inner and ſecret pith of the roote, from which proceedeth the intent of the worker *b*.

a Pſ. 61. 12
Pro. 24. 12
Ier. 32. 18. 19
Hoſ. 4. 9
Mat. 16. 27
Reu. 22. 12

What I ſuppoſe when I work; what I thinke, and wherein I delight, thou beholdeſt; thine eares doe heare it *c*, thine eyes ſee it *d*, and conſider it; thou ſealeſt, marketh, noteſt, and writeſt the ſame into my book *e*, bee it good or euill, that afterward, when the bookes ſhall be opened *f*, and the dead iudged

b Mat. 15. 18. 19
Mar. 7. 21
c Pſ. 94. 8. 9. 10. 11
d 1 Cor. 16. 9
Amos 9. 8
e Reuel. 5. 12. &c.
f Reue. 21. 12

ged according to the things written in thoſe bookes, thou maieſt render for well doing rewards *g*, and puniſhment for wickednes *h*.

Happely this it is, which thou didſt ſay by theſe words, I will ſee what their end ſhall be *i*, and which is ſpoken of thee on this wiſe, Hee trieth the perfection of all things *k*. For thou doubtleſſe in all that we do, regardeſt the ende of the intent, more than that which was done.

And when I diligently conſider theſe things, O Lord my God terrible and mightie *l*, I am vtterly agaſt both through feare and ſhame, forſomuch as wee haue great neede to liue well and vprightly *m*, becauſe we do all things in the preſence of that Iudge, who ſeeth all things *n*.

g Mat. 25. 34.35.&c. 46. Iohn.5.29 Rom.2.6. 7. 10. Reuel.22 14.

h Mat. 25. 41.42.&c. 46. Reu.22.15 Deut.32. 20.

k Iob.28.3 l Neh.9.32 Pſal.47.3 Pſal.96.4. Dan.9.4

m Boetius in his fift booke de conſolat. Proſe. 6. Eccle.23. 19.20. Pſal.139. 10.11.12. Acts 15.8

Chap.15.
That man of himselfe can do nothing without the assistance of God.

a Neh.9. 32
Psa.96.4
Iere. 32.17 18 19
b Num.27. 6
c Ier.32.19
d Psl.62.12 Rom.2.6 Reuel.2.23
e 2 Co.5. 10
f Reue.3. 12

O Lord most mightie *a* and puissant, God of the spirits of all flesh *b*, vvhose eyes are vpon the wayes of the sons of men *c* from the time of their birth, euen till the day of their buriall, that thou maiest render vnto euery man according to his works *d*, either good or euill *e*.

Shew to me, that I may confesse my wretchednes to thee. For I said, that I was rich *f*, and had neede of nothing; & knew not how that I was wretched, and miserable and poore, and blinde and naked.

I supposed my selfe should bee somewhat, when indeede I was nothing. I professed my selfe

selfe wise *g*, & I became a foole. I thought I was prudent, and I was deceiued. For now I see, it is thy gift *h*, without whom we can doe nothing *i*. Because if thou Lord keepe not the citie *k*, in vaine doth he watch that keepes the same.

Thus hast thou taught mee, that I might know my selfe. For thou hast forsaken me, and tried me *l*, not for thine own sake, that thou mightest know mee; but for my sake, that I might know thee.

For as I said, I thought Lord I should haue bin somewhat of my selfe; I thought I had sufficiencie of my selfe *m*; and perceiued not how it is thou Lord, which rulest mee *n*, vntill thou wentest far frō me for a space *o*, and I tooke a fall. Then did I see and perceiue, how it was thou which ruledst me; & how

g Ro. 1. 22

h Iam. 1. 17

i Ioh. 15. 5 phil. 2. 13

k pſ. 127. 1

l pſa. 27. 3 pſa. 139. 1

m 2 cor. 3 5

n pſ. 48. 14

o Mat. 2. 6 pſ. 71. 12

I fell of my selfe and rose again through thy grace *p*.

O light *q*, thou hast opened mine eyes, & raised me vp, and lightened me *r*. Now therefore I see, that mans life vpon earth is but a tentation *s*; and that no flesh can glory in thy sight *t*, nor be iustified *u*. For all goodnesse, be it little or much, is thy gift *x*; and wee haue nothing of our selues but euill *y*.

Whereof then may all flesh glory? of wickednes? but that is no glory, but miserie *z*. May it glory of any good then? and of anothers goodnesse? O Lord, goodnes is thine *a*, and thine is the glory *b*. For he who seeks of thy goodnes his owne *c*, and not thy glory, is a very theefe and robber, like the diuell himselfe, who would haue robbed thee of thy glory *d*.

For whosoeuer would haue praise

p psa.37 23.24
pr.24.16
q Ioh.5.7
r Ioh.1.4 5.7.8.9
s Iob 7.1 2. &c.
t 1 Cor.1 29
u Ro.3.20 Gal. 2.16
x Ia.1.17
y Esa.64.6 Gen.6.5 Gen.8.21
z psa.51.2 Ier.9.13
a Ia.1.17
b 1 Chro. 16.28.29 psa.20.1.2
Esa.42.8 Luk.2.14
c Ioh.5.44 I oh.7.18
d Es.14.13

praise *e* of that good thing which is thine, and seeketh not therein thy glory, but his own; yea although hee get praise of men *f* for thy gift, yet is he dispraised of thee: Because of thy gift he sought his glory, & not thine. And he who is praised of men, and dispraised of thee, neither can bee defended by men, when thou shalt iudge; nor bee deliuered, when thou shalt condemne.

e Ier. 9.23

f Ec. 11.2

But ô Lord, who hast formed mee *g* from the wombe of my mother, suffer me not to fall into that reproach; & neuer let it be cast in my teeth that I would haue stolne away thy glory.

g Esa. 44 25

All glory bee ascribed vnto thee *h*, from whom all goodnes doth proceed *i*; but vnto vs open shame *k*, and misery, to whome all euill dooth belong, vnlesse thou take mercy *l*,

h Lu. 2. 14
i Iam. 1. 17
k Dan. 9. 7
l wisd. 11. 20 21. &c.

For thou ſheweſt mercy, O Lord, thou ſheweſt mercy ouer all *m*, and hateſt nothing which thou haſt made *n*; thou giueſt vs of thy good things *o*; and makeſt vs rich, O Lorde God, with thy moſt excellent benefits *p*. For thou loueſt the poore *q*, and makeſt them rich euen with thine owne riches *r*.

O Lord, beholde now we are thy poore children, & thy little flock *ſ*: open to vs thy gates *t*, that the poore may eate, and be ſatisfied *u*; ſo they which ſeeke thee, will praiſe thee.

For I knowe Lord, and confeſſe through thine inſtruction, that they alone ſhall bee enriched *x*, who knowe themſelues to be poore, and acknowledge their pouerty before thee. For ſuch as thinke themſelues rich when they are poore *y*, ſhall be barred from the participation of thy riches. Wher-

m Eſa.54 7.8
n wiſ 11.21
o Ioh.5.8 9.10.&c.
p pſa.146.5 6.7.&c. Mat.6.11 Mat. 7.7.8 9.&c.
q pſa.113 5.6.7.&c.
r pſa. 12.5
ſ Lu.6.20
t Lu.12.32
u pſ.22.26
x Mat.5.3 Luk.6.20 21.&c.
y Re.3.17 18

Wherfore ô Lord my God *z*, vnto thee do I confesse my pouertie, that all the glory may be thine *a*: inasmuch as the good which I haue done is thine.

I confesse, O Lord, as thou hast taught mee, I am nothing else but altogether vanitie *b*, a shadow of death *c*, a dark dungeon, and a barren and emptie ground *d*, bringing forth nothing without thou blesse mee, and bearing no fruit but confusion, sinne, and damnation.

If I had any goodnes, I receiued it of thee *e*: If I haue any at this time, it is thine, or I haue it frō thee. When I stood, I stood through thee: but when I fell, I fell through my selfe, and alwaies I had stuck in the mire *f*, if thou hadst not plucked mee out; I had alwaies bin blinde, if thou hadst not enlightned me. *g* When I fell, I had not risen a-

z Psal. 7. 2. 3

a 1 Chro. 29 ve. 10. 11. 12

b Psal. 39. 5
Psal. 144. 4
c Psal. 44. 19
d Gen. 1. 2

e 1 Co. 6. 9
Iam. 1. 17

f Psal. 69. 14

g Ioh. 4. 49

gaine, vnleſſe thou haddeſt reached forth thine hand *h*. Yea, and when thou haddeſt created me, I had fallen by and by, if thou hadſt not held mee vp *i*, And oftentimes I had periſhed, haddeſt thou not gouerned mee *k*.

h Pſ. 37. 23 24

i Phil. 2. 13

k Eſa. 48. 13

Thus euermore Lord, euermore thy grace & mercie hath preuented me *l*, deliuering me from all euill, ſauing mee from thoſe paſt, ſauing mee frō theſe preſent, and arming me againſt miſeries to come: in like ſort cutting away the ſnares of ſin before me, & remouing all occaſions and cauſes of offence. For vnleſſe thou haddeſt done ſo, I had committed all the ſins of the world.

l Pſ. 59. 10

For I am perſwaded, O Lord, there hath no ſinne been committed afore time by man, but another may do the ſame, if his Creator

Creator leaue him, by whom he was made a man *m*. But that I did not so, thou hast brought it to passe *n*; that I abstained, thou diddest commaund; and that I beleeued, it was of thy grace powred vpon me.

For thou Lorde, diddest guide mee both for me and thy selfe; and thou hast giuen mee grace *p* and vnderstanding, to abstaine both from adulterie, and other wickednesse.

m Iob. 10. 8. 9. 10. &c. Ps. 139. 14 15. 16. Esay 45. 7. 8. 9. &c.
n 1. cor. 4. 7
o Wis. 3. 14 Rom. 12. 3.
p Iam. 1. 17

Chap. 16.
Of the Diuell, and his manifold tentations.

THere wanted a tempter: but thou wert the cause that he was absent: there wanted place, and time, & that they should bee lacking thou didst worke. There wanted neither tempter, nor place,

nor time: but thou heldeſt me backe, that I ſhould not conſent. The Tempter came, foule and ougly as hee is; but thou diddſt comfort me, that I might deſpiſe him. The Tempter
a Luk. 11. 21 came armed and ſtrong *a*; but thou diddeſt both encourage mee, and bridle him that hee could not ouercome. The Tempter came like an Angell
b 2 Co. 11. 14. 15 of light *b*; but that hee might not deceiue mee, thou diddeſt take him vp; and that I might knowe him, thou didſt knowe him. For hee is that great and
c Reu. 12. 3 red Dragon *c*, the old ſerpent, called the Diuell & Sathan, hauing ſeuen heads, and tenne hornes, whom thou haſt created to play in this great, and wide Sea, wherein are thingss
d Pſ. 104. 25 creeping innumerable *d*, both ſmall beaſts, and great; that is, diuers kindes of Diuels, which doe

doe nothing neither day nor night, but range vp and down, ſeeking whom they may deuoure *e*, if thou preſerue not.

For heo is that old Dragon *f*, which ſprange vp in the paradiſe of pleaſure *g*, drawing with his taile *h* the third part of the Starres of Heauen, and caſting them to the earth; which infecteth the waters of the earth with his poyſon, that men drinking thereof may die: he ſpreadeth ſharpe things vppon the myre *i*: and truſteth that hee can drawe vp Iordan into his mouth *k*: hee is made without feare *l*.

And who can ſaue vs from being deuoured of him? who can pluck vs out from his iawes, but thou onely, O Lord, who haſt broken the head of that great Dragon *m*?

O Lord helpe vs *n*: O Lord ſpread

e 1 pet. 5.8
f Reu. 12.9
Gen. 3.1. & 13.14
h Reu. 12.4
i Iob 41.11
k Iob. 40 18
l Iob 41.24
m Ge. 3.15 Re. 12.9.10
n pſ. 44.26 pſa. 79.9

spreade forth thy wings vpon
o psa. 17.8 vs *o*, that vnder them wee may
fly from the face of this Dra-
p Re. 12.13 gon, which pursueth vs *p*: and
with thy shield saue vs from his
q Re. 12.3 hornes *q*. For his continual care
and onely desire is, to deuoure
r 1 pet. 5.8 the soules *r* whome thou hast
s Gen. 1.26 created *s*.

psa. 100.3 And therefore vnto thee wee
Col. 3.10 do cry *t*, O Lord our God, de-
t Ier. 33.3 liuer vs from our dayly aduer-
u Mat. 6.13 sarie *u*, which whether we sleep
Mat. 13.18 or wake, or eate, or drink *x*, or
19 whatsoeuer we doe, lieth at vs
Luk. 12.4 night and day *y* by all meanes,
x 1 cor. 10 by all subtilty and craft *z*, now
13 openly, now couertly ayming
y 1 pet. 5.8 at vs with his poysoned arrowes
z Eph. 6.10 to destroy our soules *a*.
11. &c.
2 Tim. 2 And yet, such is our extreame
26 madnes, ô Lord, that albeit we
a Ec. 21 do continually behold the dra-
gon before our eyes with open
mouth prepared to deuoure vs
b, yet

b, yet natheleſſe we ſnort *c*, and ſport in our ſecurity, as though wee were ſafe before him, who deſireth nothing but our deſtruction *d*.

b Re. 12. 17
c 1 The. 5. 6
d Re. 12. 20

The enemy to murther vs, watcheth alwaies and ſleepeth not *e*: and we ſleep, but watch not *f* for thy ſaluation.

e Mat. 26. 41
Mar. 14. 18
f 1 The. 5. 6
1 pet. 5. 8

Behold he hath layd infinite traps before our feete *g* to take vs: and all our waies he hath filled with ſnares to catch our ſoules *h*. And who can eſcape?

g 1 Tim. 3. 7
h pſa. 59. 3

Hee hath laid ſnares in riches, ſnares in pouerty, ſnares in meat, ſnares in drinke, in pleaſure ſnares, in ſleep ſnares, and ſnares in watching: hee hath laid ſnares in our words, ſnares in our workes, and ſnares in all our waies.

But, O Lord, do thou deliuer vs from the ſnares of the hunter *i*, & from the euill world that

i pſa. 91. 3

we

we may praise thee, saying:

k psa. 124 6. 7 Blessed be the Lord *k* which hath not giuen vs a prey vnto their teeth. Our soule is escaped euen as a bird out of the snare of the fowlers: the snare is broken, and we are deliuered.

Chap. 17.

That God is the light of the righteous.

a Ioh. 1. 4. 9 Ioh. 12. 46 1 Ioh. 1. 5. 7 b Ioh. 1. 9 psa. 13. 3 c Ioh. 18 12 Ioh. 11. 9. 10 Ioh. 12. 35 36

AND thou O Lorde my light *a*, inlighten mine eyes *b*, that I may see light, walke in thy light *c*, and neuer stumble vpon the snares of Satan.

For who can escape his manifolde snares, vnlesse he see them? And who can see them, except he be inlightned with thy light.

d Eph. 6 11. 12 For that father of darknesse hath hid his snares in his owne darkenes *d*, that therein as many

as

as are in darkneſſe may be intangled.

Who are the children of this darknes *e*? Such as ſee not thy light: in which who ſo walketh, ſhall not feare *f*. For hee that walketh in the day, ſtumbleth not *g*. But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

O Lord, thou art the light *h*, thou art the light of the ſons of light *i*, thou art the day which laſteth euer, in which thy ſons do walk, & ſtumble not *k*: without which whoſo walke, are in darkneſſe, becauſe they haue not the light of the world *l*.

Loe, wee daily ſee, that the farther one is eſtranged from thee the true light *m*, the more hee wrappeth himſelfe in the darkneſſe of ſinne: and the more hee lyeth in darknes, the leſſe hee ſeeth the ſhares laid in his

e 1 Theſ. 5. 5
f Pſ. 91. 5
g Ioh. 11. 9, 10
h Ioh. 8. 4. 9
i Ioh. 1. 5, 7
11 Theſ. 5. 5
k Ioh. 11. 9
l Ioh. 8. 12, Ioh. 12. 46
m Ioh. 1. 9

his way: and so the lesse hee knoweth them: and therefore is the oftner carried away, and caught in them: and yet, which is more horrible then all this, he woteth not that hee hath taken a fall. Now hee that knoweth not his owne fall, hath so much the lesse care to rise againe, as hee hath a greater opinion that he doth stand *n*.

n 1.Cor.10 12.

But O Lord my God *o*, the very light of the minde *p*, open thou mine eyes at this time, that I may see *q*, and knowe, least I fall in the presence of mine aduersaries.

o Psal.7.1
p Iohn.1.4 5.6.7.&c.
1 Ioh.1.5.7
q Iohn 3.6

For our aduersarie *r* laboureth to destroy vs: but Lord wee beseech thee, as waxe melteth before the fire *s*: so let him perish at our presence.

r 1.Pet.5.8
s Psal.98.2

For, Lord he is the chiefe and principall theefe, which tooke counsel how to steale away thy glory:

written by S. Auguſtine,

glory? but ſwoln vp, with pride and puffed vp, hee brake in ſunder at the laſt, and fell vpon his own face *t*, whom thou flangeſt headlong from thine holie mountaine, and from the multitude of thy fierie ſtones *u*, in the mids whereof he walked.

Now, O Lord, & God of my life *x*, ſince which time that he fell, hee hath neuer ceaſed to purſue the children *y*.

And for ſpite of thee, O King moſt mighty *z*, hee would deſtroy this thy creature *a*, whom thine almightie goodnes hath made after thine own image *b*; that he may inherit thy glory *c*, which he hath loſt through his own pride *d*. But O, our mightie God *e*, bruſe him into peeces *f*, before he deuoure vs thy ſilly lambes *g*: and lighten our eyes, that we may behold ſuch traps as he hath prepared *h*, and eſcape

t Eſa.14.12 13
u Eccl.18.14 15.&c.
x Ec.22.4 Pſ.42.8 Iohn 14.6
y Reuel.12 12.17
z Iob.41.25 Pſ.24.7.8 &c.
a Pſ.74.12
b Gen.1.26 27 Gen.9.6 Col.3.10
c Mat.25 34
d Eccl.10 14
e Eſay 96 Mat.12.28 29 Mark.3.22 23.&c.
f Re.12.10
g 1 Pe.2.5.8
h Epeh.6.10 11

escape from him vnto thee, O
i Iud. 15.9 comfort of Israell *i*.

And all these things, O Lord thou knowest much better than I: thou knowest his quarrelling and his stiffe necke.

Neither doe I speake this to enforme thee, who seest all
k Iob. 42.2 Ecc. 23.19 things *k*, & beholdest the most
20 priuie thought *l*, but to vtter
l 1 Kin. 8.39 Psa. 44.20 out my complaint against mine
21 enemy *m* before the feet of thy
Pro. 24. 32 maiestie, who art the eternall
m 1 Pet. 5. 8 Reue. 12.12 Iudge *n*, that thou mayest both
n psa. 50.6 Heb. 12.23 condemne him *o*, and saue vs
Iam. 5.9 thy children. For thou art our
o Mat. 25 41 strength *p*.

For vvhy Lord, he is a craftie and subtile enemie, the creekes
p Exo. 15.2 Ps. 18.2 Reu. 5.12 of his way cannot easily be discryed; neither can the fashion
q 1 Cor. 11 14.15 of his countenance *q* be known of man, vnlesse thou enlighten.

For he is now here, now there

now

now a Lambe, now a Wolfe, now darknes, by and by light, and according to the ſundry change of things, hee offereth diuers tentations to euery qualitie, place and time.

For to deceiue the ſad, hee makes himſelfe ſad: to beguile ſuch as are merry, hee ſets on a merry countenance: to entrap thoſe which are ſpirituall, hee turnes himſelfe into an Angell of light *r*: to vanquiſh the ſtrong, he appeareth as a Lamb: to deuoure the meek, he ſhewes himſelfe a Wolfe. r 2 Cor. 11 14. 15

And all theſe things are to be wrought after the ſimilitude of diuers tentations, that hee may terrifie ſome by the feare of the night *ſ*, ſome by the arrow flying in the day: ſome by the peſtilence walking in the darke, be ruſhing on ſome: and ſome by the plague at noone day. ſ pſ. 91. 5. 6

Now

Now who is meete, that hee may know these things? who can perceiue his wiles, or discouer the face of his garment *t*, or knowe the compasse of his teeth?

t Iob 41.4 5

Behold, he hath hid his darts in his quiuer: and shrouded his snares vnder the shew of light *u*. And this is the more hardly perceiued, vnlesse wee receiue light from thee, O Lord our hope *x*, that we may behold all things.

u 2 Cor. 11.14.15

x psa.91.9 Ier.17.17 Ro.15.13

For hee hideth subtile traps not in the workes of the flesh *y* onely, which with no great ado may bee descried: nor in manifest vices onely; but in speciall exercises besides, vnder the colour of vertues, he cloaketh vices, and transformeth himselfe into an Angell of light *z*.

y Gal.5.19

z 2 Cor.11 14

These and many moe things doth that sonne of Belial *a*, euen Sa-

a 2 Cor.6 15

Satan himselfe *b*, enterprise against vs O Lorde our God *c*. And sometime like a Lion *d*, like a Dragon *e*, sometime, openly and secretly, inwardly, and outwardly, day and night hee lyeth in wait to catch our soules.

But thou, who doest saue those which trust in thee *f*, deliuer vs, O Lord *g*, that both he may haue sorrow of vs, & thou be glorified in vs, O Lord our God *h*.

b 1 chr. 21. 1 Iob 1. 6
c Mar. 3. 23 Reu. 12. 9 psl. 99. 8. 9 Esa. 17. 20
d 1 pet. 5. 8
e Reu. 12 3. 4. &c. Reu. 22. 2 3. &c.
f psa. 18. 30 psa. 22. 45
g psa. 6. 4 psa. 17. 3
h psl. 105. 7

Chap.

Chap. 18.

Againe of Gods manifolde benefits.

a psf. 86. 16
psa. 116. 16
Wisd. 9. 5
b psa. 31. 5
1 Pet. 4. 19
c psa. 18. 2

AND, I the sonne of thy hand-maide *a*, who haue commended my selfe into thine hand *b*, in these my poore confessions, will praise thee my redeemer *c*, with mine whole heart: & call into minde all the good things which thou hast done for mee all my life long, euen from my

d psa. 71. 5

youth *d*.

For I know right well that ingratitude doth much displease

e wisd. 16. 29

thee *e*, as being the roote of all spirituall wickednes, and a certaine wind drying and burning vp all goodnes, & stopping the spring of thine heauenly mercie toward man, whereby dead workes now die not; and liuing

uing die out of hand, and are no more.

I then will thanke the *f*, O Lord, that I may not proue vngrateful to thee my deliuerer *g*; for thou hast deliuered me *h*.

How often would that Dragon haue deuoured me *i*? but thou Lord diddest plucke mee out of his mouth. How often haue I sinned, and how often hath hee beene readie to swallovv me vp *k*? But thou O Lord my God hast defended me *l*.

When I did wickedly against thee *m*, and when I brake thy cõmandements, then stood he readie to plucke me downe euen to hell; but thou diddest hold him backe.

I offended thee, but thou diddest defend mee: I feared not thee, & yet thou diddest keepe mee: I vvent from thee, & yeelded to mine aduersarie *n*; but thou

f Rom. 1.8
1 Cor. 1.4
Reu. 11. 17
g Ps. 18.2
h Eccl. 51.3
i Reuel. 12. 3.4.&c.
k 1 Pet. 5.8
l Reuel. 12. 7.8
m Dan. 9. 5
n 1 Pet. 5.3

thou didst beat him backe, that he durst not take me.

O Lord my God, these benefits hast thou conferred vpon me, & I wretch neuer marked so much. For thus thou hast saued me often times from the iawes of Satan *o*, and taken mee by force out of the Lions mouth *p*, and many waies reduced mee from hell, although I wist not how. For I descended euen to the gates of hell: but that I might not goe in, thou didest hold mee backe. I drew very nigh to deaths doore *q*; but so thou didest worke, that they could not take me.

o Reue. 12 7. 8.
p 1. Pet. 5. 8
q Psal. 107 18.

In like sort O my Sauiour *r*, thou hast deliuered mee from bodily death: when grieuous sicknes oppressed mee, when I haue been in many perils both on sea, & land, thou hast stood by mee, alway preseruing mee from

r Psa. 18. 2. Exod. 15. 2. 2. Sam. 21. 2.

from fire, and ſword, and from all daunger, ſauing mee of thy great mercy *f*. f 2 Tim. 17 18

Indeede, Lord, thou diddeſt knowe, that if death then had taken me, my ſoul had ſtraightway gone into hell, and ſo had beene damned world without end *t*. But thy grace, and thy mercy did preuent me *u*, O lord my God, and ſaued both my body from death, and my ſoule from damnation. t Mat. 25. 41 u Pſ. 59. 10

Theſe and many moe benefites thou haſt beſtowed vpon me: but I was blind, and knew not ſo much, vntill thou inlightenedſt me. x Ioh. 1. 4. 9 Ioh. 8. 12 1 Ioh. 1. 5. 7 y Mat. 4. 7. 10

Now therefore, O light of my ſoule *x*, O Lord my God *y*, my life *z*, through whome I liue *a*; the light of mine eyes *b* through which I ſee: lo thou haſt inlightened me, ſo that I know thee; for I liue through thee: & therfore Luk. 48. 12 Pſ. 7. 1. 3 1 Ioh. 11. 25 Ioh. 14. 6 a Act. 17. 28 b Iohn 1. 9

fore I praiſe thee, and giue thee thankes ;albeit, I confeſſe my thankes are vile, and bare, and farre vnaunſwerable to thy benefits, yet ſuch as my fraieltie can affoord. For thou alone art my God *c*, & my merciful creator *d*, louing our ſoules *e*, and hating nothing which thou haſt made *f*.

Loe, I am of ſinners, which thou haſt ſaued, the chief *g*, that I might ſhew an example vnto others of thy moſt louing kindneſſe. I will acknowledge vnto thee thy great benefites, for thou haſt deliuered my ſoul from the loweſt graue, both once, and twice, & thrice, and an hundred, yea a thouſand times. I alwaies inclined down to hel-ward, but thou alwaies diddeſt bring mee back againe; and iuſtly thou mighteſt haue condemned mee a thouſand times,

c 2 Ki. 19 19
Nehe. 9. 6
Pſ. 38. 15. 21
Eſa. 37. 16 17. 20
d Gen. 1. 26 27
Pſ. 100. 3
Pſ. 119. 72
Hoſ. 8. 14
e Wiſ. 12. 23
f Wiſ. 11. 12
g 1 Tim. 1 15. 16

times, if thou wouldest.

But thou wouldest not; for thou louest our soules *i*, and dissemblest the sins of men *k*, because they should amende, O Lord our God of much mercy in all thy wayes.

i wis. 11.23
k wis. 11.20

Now therefore, O Lord my God *l*, I see and perceiue these things through thy light, and my soule is astonished in consideration of thy great mercy powred vpon mee; especially for deliuering my soule from the lowest graue *m*, & for bringing me againe to life *n*. I was wholly dead, and thou hast wholly reuiued me againe.

l psa. 6.13
Mat. 4.7.10
m psa. 86.13
n psa. 30.3

Therefore, let it bee wholly thine that I liue: and wholly I doe offer my selfe vnto thee all whole. Let my whole spirit, my whole heart, my whole body, my whole life liue to thee O my sweete life *o*. For thou hast

o Ioh. 14.6
Ioh. 11.25

p 1 cor. 6.20 Heb. 9.11 12.13. &c. redeemed mee wholly *p*, that thou mightest possesse mee whole; thou hast renewed me wholly, that thou mightest haue me wholly againe.

q 2 Sa. 22.3 psa. 18.2 Wherefore let me loue thee, O Lord my strength *q*; let me loue thee mine vnspeakeable ioy. Let my whole life henceforth liue not to my selfe, but

r 2 Cor. 5 15 to thee *r*: my life, I say, which had perished in my miserie, had it not beene raysed againe in thy

s psa. 86.15 psa. 103.8 psa. 111.4 Ionas 4.2 t Ex. 20.6 Deut. 5.10 mercy, who art a pitifull God *s*, and a mercifull, of much kindnesse towardes thousands of them *t* which loue thy name.

u psa. 7.1.3 psa. 18.26 &c Eze. 37.18 y Deu 6.5 Mat. 22.37 Hence it is, ô Lord my God *u*, my sanctifier *x*, that in thy law thou hast commanded mee to loue thee with all mine heart *y*, with all my soule, with all my minde, with all my strength, & with all the powers which I haue, yea, from the very mar-

row

row and pith of mine heart; & that euery houre and moment, wherein I enioy the goods of thy mercy. For I ſhould continually periſh, if thou diddeſt not guide mee continually; I continually die, didſt not thou quicken mee continually; and euery moment thou doeſt bind mee vnto thee, whileſt euery moment thou beſtoweſt thy great benefits vpon me.

As therefore there is no houre nor minute in all my life, wherin I enioy not thy bleſsing; ſo ought there to be no moment, wherein I ſhould not haue thee before mine eyes, and loue thee with all the powers both of my body and minde *z*. Yet this I am not able to doe, without thou giue mee grace, whoſe euery good giuing, and euery perfect gift is *a*, and commeth downe from the father of lights,

z Deut. 6. 5

a Ia. 1. 17

with whom is no variablenes, neither ſhadowing by turning.

For it is not in him that wil-
b Ro.9.16 leth *b*, nor in him that runneth, but of thee which ſheweſt mercie, that wee doe loue thee. This Lord, is thy gift, whoſe euery good gift is. Thou com-
c Deut.6.5 mandeſt that wee ſhould loue thee *c*; grant what thou commandeſt, and command what thou wilt.

Chap.19.
Of the fernencie of loue, or charity.

a pſa.7.1.3 O Lord my God *a*, I do loue thee, and alwaies more and more I deſire to loue thee. For
b pſa.119 103 Cant.4 10.11 thou art indeede ſweeter than any hony *b*; more nutritiue than any milke *c*; and brighter then the cleereſt light *d*. And
d Ec.23.19 therefore thou art dearer to me than

than eyther golde, or ſiluer, or pretious ſtones. e Pſ.118 72.127

For I deſpiſe whatſoeuer I did in the world in reſpect of thy ſweetneſſe, and the glory of thine houſe, which I haue loued *g*. f Pr.13.15

O fire, which alwaies burneſt, and neuer goeſt out! O loue, which alwaies art inflamed, and neuer cooleſt; ſet me on fire! Let mee wholly be inflamed of thee, that I may loue thee wholly.

For he loueth thee too little, who loues any thing beſide thee, except hee loue it for thy ſake. h Mat.10 37 Ioh.11.25

O Lord, let me loue thee: becauſe thou firſt didſt loue me *i*. i1Ioh.4.19

Where ſhall I get words to expreſſe the ſignes of thy ſingular great loue toward mee, through thine infinite benefits *k*, wherewith from the begin- k Pſ.116.42

ning thou haſt nouriſhed mee? Namely, beſides the benefit of creation, when at the beginning thou madeſt mee of nothing after thine owne image *l*, in magnifying and exalting mee aboue all thoſe creatures which thou haddeſt made *m*; and making me glorious with the light of thy countenance wherewithall thou haſt ſealed the vppermoſt ſeate of mine heart, thereby diſſeuering mee both from inſenſible things, and alſo from brute beaſts which haue ſenſe, and abaſing mee but little beneath Angels *n*.

l Gen. 1. 26 27
Gen. 5. 1
Gen. 9. 6
1 Co. 16. 7
m Ge. 1. 26 28. 29

Yet was all this too little before the ſight of thy Godhead, For without ceaſing thou haſt fedde mee daily, with ſingular, and moſt ample benefits; yea, as if I were thy deare, and weake and tender childe, thou haſt nouriſhed & refreſhed me with

n Pſ. 8. 3. 4. 5
Heb. 2. 7

with the teares of thy comfort.
And that I might wholly serue thee *o*, thou hast put all things which thou hast made, vnder subiection *p*.

o Deu. 10 20. 2 I. 22 Ps. 106. 12 13. 17. &c.
p Ge. 1. 26 28. &c.
c Ps. 8. 6. 7. 8 Eccle. 19. 1 2. 3. 4. &c.

Chap. 20.

That God hath made all things to serue for mans vse.

THou hast made all things to serue man *a*, that man alone may serue thee altogether. And that man might bee wholly thine, thou hast giuen him dominion *b* ouer all thy workes.

a ps. 8 6
b Gen. 1. 26 28. &c.
c 1 Co. 3. 21 22. 23.
d Deut. 10 20
Mat. 4. 10
e Deut. 6. 5 Mat. 22. 37 Mar. 12 29 30 Luk. 10. 27

For all outward things thou hast created for the body; and the body for the soule; and the soule for thy selfe *c*; that man might onely serue thee *d*, & loue thee onely *e*, enioying both thee to his solace, and inferiour

f Eccl. 17. 1 2, &c.

things for his seruice *f*.

For nothing vnder the coape of heauen is for worthines cõparable to the soule of man, which was created for the chiefest good on high, by inioying whereof it might become blessed: to which if it cleaue, ouerpassing all earthly things which

g 1 Cor. 7. 31

are transitorie *g*, it cleerely shall behold the face *h* of that eter-

2 Pet. 3. 10 12

nall immortality *i*, and the glorious maiesty of him whose i-

1 Ioh. 2. 15 16. 17

mage it doth represent *k*.

Then shall it in the house of

h 1 Co. 13 12

the Lord *l* enioy those excellent good thinges, in comparisõ

Reue. 22. 4

whereof, all outward things,

i 1 Ti. 1. 17

which wee now see, are as no-

k 1 Co. 11. 7 Col. 3. 10

thing. For they are those things

l Re. 21. 23 24

which eie hath not seen *m*, eare hath not heard, neyther came

m Esa. 64. 4 1 Cor. 2. 9

into mans heart, which God hath prepared for such as loue him. O Lord, such things wilt thou

thou giue vnto the ſoule of man!

And heereby, Lord, which loueſt our ſoules *n*, thou day by day doeſt reioyce the ſoules of thy ſeruants *o*.

n wiſ.11.23

o pſ.86.4

But why maruell I at theſe things, O Lord my God *p*? For thou bringeſt vnto honor thine owne image and ſimilitude, according to which they were created *q*.

p pſa. 18.2 6 &c. Mat.4.7.10

q Gen. 9.6 wiſ.2.23 Ec.7.3 Col.3.10

For to our body, though corruptible, & vile *r*, that it might ſee *ſ*, thou haſt giuen the cleerneſs of the skie, by the hands of thine vnited ſeruants the Sunne and Moon, which continually day & night by thine appointment doe ſerue *t* to thy children; that it might breath, thou haſt giuen the pure ayre: variety of ſoundes, that it might heare: ſweete odours, that it might ſmel: qualities of ſauors, that it might taſte: groſneſs of all

r wiſ.9.15 Rom.1.23

ſ 1 cor.15. 42.43.44

t Ec.43.1 2.6.10

all bodily things, that it might feele: to ſerue his vſe, thou haſt giuen him the beaſt of the field *u*, and fowles of the ayre, & fiſhes of the ſea, and fruite of the earth to refreſh him.

u pſ.8.6.7.8

Thou haſt created medicines of the earth *x* for all diſeaſes, & haſt prepared for euery ſeuerall euill a ſeuerall comfort.

x Ec. 3.8.4
y pſ. 86.15
Ioel 2 13
Ec. 2.22

For thou Lord art a pitifull God *y* and a mercifull: thou our maker *z* knoweſt whereof wee are made *a*, & how wee are but as clay in thine hand *b*.

z Eſa .45.9
Rom.9.21
a pſ.103.14
b Ier. 18.6
Ec.33.4

Chap.

Chap. 21.

That by the conſideration of Gods temporall benefits we may gather the greatnes of his heauenly bleſsings.

O Lord, reueale thy great mercy toward mee: ſhine vpon mee yet more and more with thy light, I beſeech thee, that more and more I may perceiue the ſame. a pr. 30.24 25 &c.

For thy great things by theſe ſmalleſt things, and thine inviſible things by theſe viſible creatures are ſeen *b*, O GOD, holy *c*, and good *d*, our Lord & maker *e*. Eſa. 2.3 Eſa. 5.16 b Ro. 1.20 c Hab. 1.12 d Ier. 33.11 Lam. 3.25 Lu. 18.18.19 e Deut. 32 18 pſa. 100.3 Ec. 1.8

For if thou prouideſt both from heauen, from the ayre, from the earth, from the Sea, from light, from darknes, from heate, from ſhade, from deaw, from

from raine, windes, ſhowers, birdes, fiſhes, beaſts, trees, and from the diuerſity of hearbes, and fruite of the earth, and from the ſeruice of all thy creatures which ſerue for mans vſe *f*, in their due ſeaſon, to comfort him withall: If I ſay, thou prouideſt ſo ample, and ſo infinit benefits for this vile *g*, and corruptible *h* body; O Lord, I beſeech thee, how excellent, and how innumerable ſhall thoſe good things bee, which thou haſt prepared for thoſe which loue thee *i*, in that heauenly countrey *k*, where wee ſhall ſee thee face to face *l*! If thou dooſt ſo for vs in priſon: what wilt thou doe in thy palace?

Great *m*, & without number doubtleſſe be thy workes *n*, O Lord King of heauen *o*.

For ſith all theſe things are exceeding good *p* and delightfull, which

f pſal.8.6.7
g 1 cor.15 42.43. &c.
h wiſ.9.15 Rom.1.23
i 1 Cor.2 9.10
2 Eſd.4.27
k Heb.11.13 Re.21.1.2
l 1 Cor.13 12
Re.22.4
m pſa.92.5
pſal.111.2
n Iob.41 4.5.6.&c. pſ.104.24 Ec.16.20 21.&c.
o 1 Eſd.4 46.58 wiſ.18.15
p Gen.1.31 Ec.30.16 23

which thou imparteſt as well on the euil, as vpon the good *q*: what ſhall thoſe heereafter be, which are laid vp onely for the good?

If thy gifts are ſo infinite and diuers, which in this world thou giueſt to thine enimes, as wel as to thy friends: how great and how infinite, how ſweete and how comfortable ſhall thoſe bleſsings be, which thou wilt impart onelie vpon thy friends? If we haue ſo much delectation in this time of teares: what ioy wilt thou bring vs, on the day of our mariage *r*? If our priſon haue ſuch pleaſure: how vnſpeakable ſhall the happines of our countrie be *ſ*?

O God, none eye without thee hath ſeen the things which thou haſt prepared for them that loue thee *t*! for according to the great number of thy mighty

q Mat. 5. 45 Luke 6. 35

r Mat. 22. 1 2. &c Luk. 14. 16 17. &c Re. 19. 7. 9

ſ Heb. 11. 9 10. 11. &c. 1 Cor. 2. 9

t 1. Cor. 2. 9

mighty workes, thy goodnes is great which thou hast laid vp
u Ps. 31. 16 for them that feare thee *u*.

For great art thou, O Lord my
x Ps. 145. 3 God, and incomprehensible *x*, neither is there end of thy
y ps. 107. 5 greatnesse, nor number of thy wisdome *y*, nor measure of thy
b. nignity: neither is there end nor number, nor measure of
z Ps. 106. 2 thy blessings *z*. For as thou art great thy selfe, so is thy liberalitie great, because thou art the reward, and the blessing which they shall haue that fight as
a 2 Ti. 2. 5 they ought to doe *a*.

Chap.

Chap. 22.

That godly ioy taketh away all present bitternesse of the world.

O Lord God, sanctifier of all thy Saints *a*, these are thy great benefites wherewithall thou hast supplied the want of thine hungry children. a Ezec. 37. 28

For thou art the hope of the hopeless *b*: the ioy of the comfortlesse *c*: the glorious crowne of hope *d*, prepared for such as ouercome *e*. b Psa. 6. 2. 3. 4 c 2 Co. 2. 3 4. d 1 Pet. 5. 4 e Reu. 2. 10

Thou art the euerlasting fulnesse *f*, which shall be giuen to the hungry *g*. Thou art the endlesse comfort, which rewardest them that contemne the comfort of this world for the perpetuall comfort *h*. For they who in this world receiue comfort, finde f Reu 7. 16 17 g Mat. 5. 6 Luke 6. 22 h Esa. 65 13 14 &c. Luke. 6. 25

finde no comfort in the world
i Esa. 65. 13 14 to come *i*. But such as are tormented here, be there comforted
Luke 6. 25 *k*: And such as suffer with
k Esa. 25. 8 Mat. 5. 4 thee *l*, do reigne with thee.
Rom. 7. 17 For no man can haue pleasure in both worlds *m*: neither
Rom. 21. 4 can a man reioyce heere, and
l 2 Tim. 12 heereafter too: but of necessity
m Lu. 16. 25 hee must forgo the one, which
would haue the other *n*.
n Esa. 65. 13 14 When I consider these things,
Luke. 16. 25 O Lord my comforter *o*, my
o 2 Co. 1. 3 soule refuseth comfort in this
p Psa. 77. 2 life *p*, that it may bee meete for thine endless comfort. For reason it is that hee should forgoe thee, whosoeuer chooseth the
q Luk. 14 26. 27 comfort of any before thee *q*.
Mat. 16. 24 Wherefore, O Soueraigne
r Ioh. 14. 6 truth *r*, I beseeeh thee suffer me not to delight in any vaine pleasure. But my request is, that all other thinges maie waxe bitter to mee, and thou alone seeme sweete

ſweet to my ſoule: becauſe thou art the vnſpeakeable ſweeneſs *s*, by whom all ſowre things are made ſweet.

For thy ſweetneſſe made the very ſtones of the riuer ſweet to Stephen *t*.

Thy ſweeteneſſe made the burning grydyron ſweete vnto Lawrence *u*.

Through thy ſweetneſſe the Apoſtles departed from the Councel *x* reioycing, that they were counted worthy to ſuffer rebuke for thy name.

Andrew went quietly, and ioyfully to the croſſe *y*, becauſe he haſtened vnto thy ſweetnes.

The Princes * of thine Apoſtles were ſo filled with this ſweetnes, that for deſire thereof, one choſe the gallowes for his death *z*, & the other cheerfully offered his head to bee ſtrook off with a ſword *a*.

s Pſa. 119 103

t Act. 7. 55 56. &c.

u Acts and Monuments of the Churc. perſecu. 8 page 92

x Act. 5. 41

y Acts and Monu. of the Ch.

* Therfore Peter is not alone the Prince of the Apoſtles.

z Euſeb. lib. 1. c. 25

a Euſeb. in the ſame * book and chap.

For

For to buy the same, Bartholomew gaue his owne skinne *b*. And to taste this in like sort, Iohn without shrinking backe, supped off a cup of poyson.

b Ec. Hist. cent. 1. l. 2 c. 20. in vita Bartholo.

Assoone as Peeter had tasted heereof, by and by forgetting all earthly things, he brake out, as if he had beene drunke, into these words *c*: Master it is good for vs to be heere: if thou wilt, let vs make heere three tabernacles; heere let vs abide still, and enioy thy contemplation, for wee lacke nothing no w. It sufficeth vs, Lorde, that wee see thee. It sufficeth vs to bee satisfied with so vnspeakeable sweetnesse.

c Mat. 17. 4 Mar. 9. 5 Luk. 9. 33

He had tasted but one drop of sweetnes, and loathed forthwith all other sweetnes. What thinke ye, he would haue said, had he tasted that great sweetnesse of thy Godhead, which thou

thou haſt laide vp for ſuch as feare thee *d*. d pſ. 31.19

That Virgin alſo, whom we read went as ioyfully vnto priſon, as to a banquet, had taſted this thine vnſpeakeable ſweetneſſe.

This alſo, as I iudge, he had taſted, who ſaid *e* How great is thy goodnes, which thou haſt laid vp for them that feare thee! and who admoniſhed, ſaying *f*, Taſte yee, and ſee how gratious the lord is. e pſ. 31.19 f pſa. 34.8

For this is the happineſſe, O Lord our God, which we truſt thou wilt giue vs, for which continually we fight vnder thy banner *g*, for which we are killed all the day long *h*, that to thee we may liue in thy life. g 2 Tim. 2.3 2 cor. 10. 3.4 h pſ 44.22 Rom. 8.36

Chap.

Chap. 23.

That all our truſt, & all the deſire of our carke ſhould be caſt vpon God.

O Thou Lorde, the hope of Iſrael *a*, the very thing in heart I daily doe deſire *b*, make haſte, and tarry not *c*.

Ariſe *d*, haſten & come away, that thou maiſt bring vs out of this priſon *e* to praiſe thy name, and to reioyce in thy ſight.

Liſten, O Lord to the cry of the teares *f* of the poore Orphanes that cry vnto thee: O our father *g* giue vs this day our daily bread, in the ſtrength whereof wee may walke night and day, and miniſter the ſame vntill wee ſhall approach vnto thine holy mountaine *h*. And I the ſmalleſt among the little ones of thy family, when ſhall

a Ier. 14.8
Ier. 17.13
b pſ. 42. 1. 2
c pſ. 40. 17
d Cant. 2
10. 13
e pſ. 142. 7
f Iob 36. 18
pſa. 10. 11
12. 13
g Mat. 6. 9
11
Lu. 11. 2. 3
h pſa. 3. 4
pſa. 15. 1
pſa. 43. 3
Eſa. 57. 13

I come and appeare before thy preſence *i*, ô God my father *k*, and my ſtrength *l*: that I, who praiſe thee now for a time, may heereafter praiſe thee eternallie *m*.

O Bleſſed ſhould I bee, were I once admitted to behold thy brightnes *n*! who can ſhew me ſuch fauour, that thou mayeſt permit me to come thereunto.

I know, Lord, I know, and acknowledge, that I am vnwoorthy to enter vnder thy rooſe: yet for the honor of thy name, deſtroy not *o* thy ſeruant which putteth his truſt in thee *p*

And who ſhall enter into thy ſanctuary to conſider thy power, vnleſs thou open vnto him? And who can open, if thou ſhut againſt him *q*? for if thou deſtroy, no man can build again *r*. And if thou ſhut man vp, none can looſe him out. If thou with-

i Pſal. 42.2
k Mat. 6.3
l Pſa. 46.1
m Reue. 21 3.4
n Ioh. 17.24
1 Co. 13.12
o Pſ. 21.1 17
p Pſ. 86.3
q Reue. 3.7
r Iob. 12.14

withhold the waters *s*, all things will dry vp; and if thou send them foorth, they will destroy the earth. If thou bring to nothing all which thou hast made, who dare controll thee for the same *t*?

Moreouer, the goodnes of thy mercy, whereby thou didst all whatsoeuer thou wouldest *u*, is euerlasting *x*.

O Maker of the world *y*, thou hast made vs *z*, therefore gouerne vs we beseech thee. Thou hast created vs *a*, then despise vs not, because we are the work of thine hands *b*.

For doubtlesse, O Lord our GOD *c*, we silly wormes and clay *d* are vnable to enter into the house of thine eternity *e*, vnless thou, who of nothing hast created all things *f*, doe guide vs in *g*.

s Iob. 12. 15
t Iob. 11. 10
u Ps. 115. 3 Iob. 23. 13
x Lam. 3. 22. 23 Ps. 103. 1. 18
y 2 Mac. 7. 23 Iohn 1. 3
z Iob. 10. 8 Iob. 33. 4 Ps. 119. 73
a Ps. 100. 3
b Ps. 138. 8
c Ps. 7. 1. 3 Esay 64. 8
d Esa. 57. 15
e Ps. 33. 89
f Ps. 148. 2. 5. &c. Reu. 4. 11 Reu 10. 6 Ioh. 6. 44
g

Chap. 24.
That our ſaluation commeth from God.

AND I, the worke of thine handsa, proteſt vnto thee in thy feare, that I will not truſt in my bowe b, and that not my ſword, but thy right hand c, & thine arme, and the light of thy countenance ſhall ſaue mee; without which I ſhould deſpaire. But thou who haſt made me d, art mine hope e; for thou forſakeſt not them f which truſt in thee.

a Pſ. 13. 88 Eſay 64.8
b Pſa. 44.6
c Pſa. 44.3
d Pſ. 100.3 Pſ. 119.73
e Pſa. 91.9
f Pſ. 34.22

For thou, our Lord God, art gratious g, long ſuffering, and gouerneſt all things by mercie. For, although wee ſin h, yet are wee thine: if we ſin not, wee are thine, for wee are in thy count.

g Wiſ. 15.1
h Wiſ. 15.1

For wee, all the ſort of vs, are but a leafe i; and all men liuing

i Eſa. 46.6

k Pſa. 39.5 are but vanity *k*. And our life
l Iob. 7.7 vpon earth *l*, is but a blaſt.

Bee not angry with vs thine Orphanes though wee fall, for thou knoweſt whereof wee be
m Pſa. 103 14 made *m*, ô Lord our God *n*.

O God, whoſe power none
n Pſ. 8. 1. 9 can reſiſt *o*, wilt thou ſhew thy
o Iob. 9. 4 5. &c. ſtrength againſt a leaſe which is carried away with the winde
Pſa. 76. 1. 2 3. &c. *p*, and wilt thou follow after dry
Dan. 4. 32 ſtubble? Wilt thou, O eternall
p Iob. 3. 25 king of Iſrael *q*, wilt thou con-
q Ioh. 1. 49 demne a dead dog *r*? wilt thou
r Sa. 24. 15 condemne a poore flea?

Lord, we haue heard of thy mercy, how thou haſt not made
f Wiſ. 1, 13 death *ſ*, nor haſt pleaſure in the deſtruction of the liuing.

For which cauſe we beſeech thee, O Lord, ſuffer not that which thou haſt not made, to haue dominion ouer that crea-
t Iob. 10 8 and 33. 4 Pſ. 119. 73 ture which thou haſt made *t*.

For if thou art ſorie for our dam-

damnation, what doth let thee, ô Lord, which canst do al things *u*, that thou maist not alwaies reioyce for our saluation? If thou wilt *x*, thou canst saue me: but I, though I would, cannot.

Great is the multitude of the miseries which I am in. For to will is present with me *y*; but I find no means to performe that which is good.

Will that good is, I cannot, vnlesse thou wilt *z*; neither can I doe that I would, except thine arme doe strengthen me.

Againe, sometime I would that I can, should not thy will be done in earth as it is in heauen *a*? Yet knowe I not either what I can or would, vnless thy wisedome lighten mee. And though I should haue will sometime, & power with my knowledge, yet were my wisdome vaine *b*, and vnperfect, vnless I

u Iob 23 13
psa. 115.3
Mat. 18. 2
Mar. 1.40
y Ro. 7.18
z phil. 2.13
a Mat. 6.10
Luk. 11 8
b Ro. 8.7
1 Co. 1.20

were assisted by thy true wisedome.

But all things are at thy pleasure, neither can any resist thy
c Ro. 9. 19 wil *c*, O Lord God of all flesh *d*,
d Ier. 32 27 which doest whatsoeuer thou wilt, both in Heauen, and in Earth, in the Sea, & in all deep
e Ps. 135. 6 places *e*.
f Mat. 6. 10 Wherefore let thy will bee
Luke 11. 2 done *f* of vs, who call vpon thy
g Ier. 15. 16 name *g*, lest this noble workemanshippe of thine doe perish, which thou hast created for
h Esa. 43. 7 thine owne glory *h*.
Ec. 17. 8. 9 And what man liueth, and
i Ps. 89. 48 shall not see death? shall he deliuer his soule from the hand of the graue; without thou deliuer him, which art the liuelie
k Ioh. 14. 6 way of all life *k*, by whome all
l Act. 17. 18. things do liue *l*.

Chap.

Chap. 25.

That mans will is vnapt vnto all good workes, without the grace of God.

FOr I confeſſed euen now, how thou art the ſtay of my life *a*, O Lord my GOD *b*, the ſtrength of my ſaluation *c*.

The time was, when I truſted in mine owne ſtrength, which notwithſtãding was no ſtrẽgth. And ſo when I would haue run, where I thought I ſtood moſt ſure, there I tooke the greateſt fall, and came backwarde, not forward. And what I thought to attaine, went the fartheſt fro mee. Thus tryeſt thou my ſtrength by many ſuch things.

Now I knowe thou haſt inlightened mee: for what I thought I could beſt doe, I found I was leaſt able for to doe it of my ſelfe. For I ſaide, this I

a Pſa. 118 14
Eſa. 12. 2
b Mat. 4. 7 8
c Pſ. 18. 1. 2
Pſal. 140. 7

will do, and that I will bring to
paſs; but in the end, I could nei-
ther doe the one, nor the other.
Either I had will, & lacked po-
d Ro. 7.18 wer *d*, or had power, and lacked
will; for I truſted mine owne
e pſ.7.1.3 & 18.1.2 ſtrength. But now I confeſſe
to thee, ô Lord my God *e*, fa-
f Mat.12 25 ther of heauen & of earth *f*, that
in his owne ſtrength no man
Luk.10.21 g 1 Sa. 2.9 ſhall bee ſtrong *g*, becauſe the
h 1 co.1.29 vaine preſumption of no fleſh
ſhall glory in thy ſight *h*.

For it is not in man either to
will, that he can doe; or to doe
that hee would; or to knowe,
what he would, or can do: But
thou Lord it is which directeſt
i pro. 16.9 the ſteps of man *i*; of that man,
I ſay which confeſſeth that hee
k pr.20.24 is directed of thee *k*, not of him-
ſelfe.

Wherefore, by the bowels of
l Luk.1.78 thy mercy *l*, wee beſeech thee
ſaue Lord what thou haſt crea-
ted:

ted: for if thou wilt *m* thou cāſt ſaue vs, and in thy will reſteth the ſtrength of our ſaluation *n*.

m Mar. 8. 2 Mar. 1. 40
n Pſ. 141. 7

Chap. 26.

The benefits which GOD hath done for vs of old.

O Lord, remember thy mercie of olde *a*, wherewithall thou haſt preuented vs from the beginning by thy comfortable bleſsings.

a Pſa. 25. 6

For before I the ſon of thine handmaid *b* was born, O Lord, mine hope euen from my mothers breaſtes *c*, thou didſt preuent me, preparing a way wherin I ſhould walke *d*, and come vnto the glory of thine houſe.

b Wiſ. 9. 5
c Pſa. 22. 9. 10
d Deut. 4 1. 2. &c.

Thou kneweſt mee before thou diddeſt ſhape mee in the belly *e*, & before I came out of the wombe, thou diddeſt preordaine of me whatſoeuer plea-

e Pſa. 139 16

sed thee. What, and how much is written concerning mee in thy booke lying in the secret place of thy Consistorie, I am vtterly ignorant, and therefore stand mightily in feare; but thou knowest. For whatsoeuer I doe looke for, by succession of dayes & times a thousand years hence in this transitorie world *f*, is already accomplished in the sight of thine eternity *g*: and that which shall bee, is already done.

f 1 Cor. 7 31
1 Ioh. 2. 17
g 2 pet. 3. 8

Now then, forasmuch as I stand in the darke night, ignorant of these things, feare and trembling are come vpon me *h*, while I see many dangers hang ouer mine head, from all sides; many enemies to hunt after my soule *i*, & an innumerable multitude of miseries to beset mee round about in this mortall life. So that, wert not thou present

h Psa. 55. 9

i Psa. 91. 2

to

to assist mee in these euils, I should vtterly despaire. But I haue a great confidence in thee, O most gratious Prince *k*, my God *l*: & the consideration of the multitude of thy compassions *m* doth comfort my heart. And the former signes of thy goodnes, which before I was borne, preuented mee *n*, and at this time chiefly do shine vpon me, doe assure my heart of better and more perfect blessings to come, which thou reseruest for such as loue thee *p* O Lord my God *q* my holy & liuely ioy, whereby my youth is comforted.

k Reu. 1. 5. & 19. 16
l Psa. 7. 1. 3
m Psa. 51. 1
n Psal. 130 13. 14. &
o 1 Cor. 2 9
Iam. 1. 12
p Ps. 32. 11
Ioel 2. 23
2 Cor. 1. 31
q Ps. 7. 1. 3

(.:.)

Chap.27.

Of Angels appointed for the custodie of men.

a 1 Ioh.4 19
b Gen.1. 16.27
Eccl. 17. 3
Col.3.10
c Gen.1. 28.29
Psal.8.4 6.&c.
Eccles.1.1 2.&c.
d 1 Cor.3. 23
e Psal. 104 4
f Psal.91. 11.12
Mat.4.6
g Esa.6.26

FOr thou diddest loue mee intirely, O my loue before I loued thee *a*; thou didst create mee after thine owne image *b*, and aduance mee aboue all thy creatures *c*.

Which dignitie I shall then keepe, when I know thee, for whom thou hast made me *d*.

Besides, thou makest thy spirits messengers *e* for my sake, to whom thou hast giuen charge ouer me *f* to keepe mee in all my waies, that I hurt not my foote against a stone.

For these are the watchmen ouer the wals *g* of the citty new Ierusalem, and of the mountains about the same, which tend & keepe

keepe watch ouer thy flocke, leaſt hee as a Lion make a prey of our ſoules, while there is none to deliuer; hee, I meane, that old ſerpent *h*, our aduerſarie the diuell, who as a roaring Lion walketh about, ſeeking whom he may deuoui *i*.

h Re. 12.9

i 1 Pet. 5.8

They are the Citizens of the bleſſed citie Ieruſalem on high aboue *k*, which is the mother of vs all, ſent forth to miniſter for their ſakes, who ſhall bee heires of ſaluation *l*, that they may deliuer ſuch from their enemies, & keepe them in all their waies *m*. For they loue their fellow Citizens, by whom they look to haue the breach of their deſtruction repaired.

k Ga. 4.26

l Heb. 1.14

m pſ. 91.11

And therfore with great care and watchfulneſs they do ſtand about vs at all houres, and places, ſuccouring and prouiding for our neceſsities; yea, full

care-

carefully doe they run between vs and thee, ô Lord.

For they walke with vs in all our wayes, they goe in and out with vs, diligently considering, how godly, and how honestly wee doe walke in the mids of a naughty and crooked generation *n*; how earnestly we seeke the kingdome of God, and the righteousnesse thereof; with what feare and trembling wee doe serue thee *p*; and how our hearts reioyce in thee ô Lord *q*. Those which labor they strengthen; those which rest they protect; such as fight they encourage; they crowne such as ouercom; they reioyce with such as reioyce *r*, such I meane as reioyce in thee *s*; and they suffer with such as suffer, I say, vvith such as suffer, for thy names sake *t*. Great is the care whith they haue of vs; Great is the affection

n Phil. 2 25
o Mat. 1 33
p psa. 2. 11
q Za. 10. 7
r Rom. 12 15.
s Phil. 4. 4
t 1 Per. 2 19. 20
1 Per. 4 14. 15

fection of their loue towards vs.

And all this for the honour of thine ineſtimable good will wherewith thou haſt loued vs. For they loue thoſe whom thou dooſt loue; they keepe thoſe whom thou dooſt keepe; they forſake thoſe whom thou doeſt forſake: neither can they abide ſuch as worke iniquity, becauſe thou alſo hateſt all them that worke iniquity *u*, and wilt deſtroy them that ſpeake lies. u pſ.5.5.6

When we do well, the Angels reioyce, but the Diuels are ſad: whē we do il, the diuels reioice, but the Angels are ſad. For, there is ioy among the Angels for a ſinner that conuerteth *x*: x Luke 15 7.10
and ioy to the diuell for a iuſt man than forſaketh repentance. Grant therefore, ô father *y*, that they may alwayes reioyce ouer vs, that both thou alwaies maiſt be glorified in vs, and wee may y Mat. 6.9 Luk. 11.2 Rom. 8.15 Gal. 4.6

be

z Ioh. 10 16
a Ioh. 10. 8 & 33. 4
psa. 100. 3 & 119. 73
b psal. 148 1. 2. &c.
c ps. 104. 4 Heb. 1. 7
d Gen. 1 28. 29
psa. 8. 4. 6 &c.
e psal. 103 20 & 147. 2
f psa. 103 22
g psa. 105 10
h Iudith 15. 9
i psa. 139 17. 18

be brought with them into thy fold *z*, that together wee may praise thy name, O Creatour both of men and Angels *b*.

These things I confess before thy Maiesty, praysing thee for them. For great are these thy benefites which thou hast honoured vs withall, in giuing vs thy spirits *c* to bee messengers for our seruice.

For thou hadst giuen whatsoeuer is contained vnder the cope of heauē *d*, yet thoughtest thou all that too little, vnlesse withall thou addest those things which are aboue heauen. For this benefit praise the Lord, all ye his Angels *e*, praise him all ye his works *f*; yea, let all thy Saints blesse thee *g*.

O our glory *h* thou hast exceedingly honoured, enriched, and glorified vs with manifold benefits *i*.

O

written by S. Augustine.

O Lord, how excellent is thy Name in all the worlde *k*! For what is man that thou art mindfull of him *l*, and the sonne of man, that thou visitest him? For thou the ancient truth hast said *m*, My delight is with the children of men.

Is not man rottennesse, and the son of man a worme *n*? Is not euery man liuing meere vanitie *o*? yet thou thinkest it good to open thine eyes vpon such *p*, and causest him to enter into iudgement with thee.

k Psal. 8. 1
l Psal. 8. 4 Iob. 7. 17
m Pr. 8. 31
n Iob. 25. 6
o Psa. 39. 5
Ps. 144. 4
p Iob. 14. 3

Chap. 28.

Of Gods bottomlesse predestination and foreknowledge.

TEach mee, O bottomlesse deepe *a*, O wisdome which hast made all things *b*, and weighed the mountaines in a vveight *c*, and hanged the masse

a Ec. 24. 33
b Prou. 8 27. 28. &c. Eccle. 24. 6
c Esa. 40. 12

masse of the earth by three fingers in a balance.

Lift vp the masse of this bodie *d* which I carrie about, by thy three inuisible fingers, vnto thy selfe, that I may see and knowe how excellent thou art in all the world *e*.

O most ancient light, which diddest shine before all light in the holie mountaine of thine old eternity, to which all things before they were made, were naked & open *f*! O light, which canst abide no spots, in as much as thou art without spot *g*, and most pure! what delight canst thou take with man *h*? what communion hath light vvith darkness *i*? where is thy delight in man: in what part of me hast thou prepared a meet sanctuarie for thy sacred Maiestie, whereinto when thou goest, thou maiest delight thee to thy con-

d Wis. 9. 15

e Psal. 8. 1
Iob. 7. 17

f Heb. 4. 8

g Hab. 1. 13

h Pro. 1. 31

i 2 Cor. 6. 14

contentment? For meete is it that thou shouldest haue a pure parlour, who art the purifying vertue *k*, who canst not bee seene, much lesse possessed, but of the pure in heart *l*.

But where is there so pure a temp'e in man *m*, that it may receiue thee which ruleſt the world *n*? who can bring a clean thing out of filthinesse *o*? but thou alone who onely art pure.

For who can be cleansed by the vncleane *p*? For according to the lawe which thou gauest to our fathers in the mount out of the mids of the fire *q*, and in the clowde couering the darkesome water, Whatsoeuer toucheth an vncleane thing, shall be vncleane *r*.

But all of vs are as the cloth of a menstruous vvoman *s*, wee proceede out of a corrupt and filthy masse; and beare in our fore-

k psl. 19. 12
psa. 51. 2. 7
Tit. 2. 14
l Mat. 5. 8
psl. 24. 3. 4
m 1 Cor. 3 16
1 co. 6. 19
2 co. 6. 16
n 2 Mac. 7 9
o Iob. 14. 4
p Eccl. 34. 4
q Deut. 5. 22. 23. 24
r Leuit. 22 4. 5. 6
Nū. 19. 22
s Esa. 64. 6

foreheads the ſpotte of our vncleanneſs, the which we cannot hide, eſpecially from thine eyes,
t Ec. 23. 19 Pſ. 94. 7. 8 who ſeeſt all things *t*.
u Pſ. 51. 2. 7 Tit. 2. 14 So then we cannot be cleane, vnleſſe thou make vs cleane *u*,
x Re. 15. 4 who onely art cleane *x*.

And of vs the ſonnes of men, thoſe onely thou makeſt clean,
y Ro. 8. 9 2 Tim. 1 14 in whom it hath pleaſed thee to make thine aboad *y*, whom by the bottomleſſe and ſecrete depth of the incomprehenſible iudgements of thy wiſedome, which are alwaies iuſt, though they be ſecret, thou haſt without any merits of theirs predeſtinated before all the world *z*,
z Eph. 1. 4 a Ro. 8. 30 b Ioh. 17. 6 c Ro. 8. 30 called *a* out of the world *b*; iuſtified *c* in the world; and after the world thou wilt glorifie them. Yet doeſt thou not this to all men: which makes the wiſe
d Luk. 10 21 of this world *d* euen to wonder, & to bee aſtoniſhed. And I alſo

Lord,

Lord, when I think hereof, am vtterly agaſt, & amazed at the deepnes of the riches *e* both of thy wiſedome and knowledge. How vnſearchable are the iudgments of thy righteouſnes? thy knowledge is aboue my reach. For of the ſame clay thou haſt made ſome veſſels vnto honor *f* & ſome to euerlaſting infamy. Therefore whom out of many thou haſt taken *g* into an holy Temple for thy ſelfe, thoſe thou doſt clenſe, pouring vpon them cleane water *h*, whoſe names and number is knowne to thee *i*, which alone counteſt the number of the ſtars *k*, & calleſt them by their names: who alſo be written in the booke of life *l*: who cannot periſh *m*, to whō all thinges worke together for the beſt *n*, yea very wickedneſs it ſelfe. For when they fall, they bee not bruſed in peeces, for thou

e Rom. 11. 33
f Ro. 9. 21
g Ezec. 36. 24
h Ez. 36. 25
i pſa. 69. 28
Phil. 4. 3
k pſ. 147. 4
l Lu. 10. 20
Reu. 3. 5
& 20. 12
& 21. 27
m Ioh. 10. 27. 28
n Ro. 8. 28

thou putteſt vnder thine hand
o Pſ. 37 24 *o*, thou wilt keepe all their
p Pſ. 34. 20 bones *p*, ſo that not one of them
ſhall be broken.

But a moſt vile death haue the wicked, they I ſay, whom in the great deepe of thy ſecret
q Pſal. 6. 6 iudgemẽts *q*, which are alwaies righteous, thou diddeſt foreknowe, euen before thou diddeſt make either the heauen, or the earth, ſhould euerlaſtingly bee damned, the number of whoſe names & naughty merits thou knoweſt, who haſt coũted the number of the ſand
r Ecc. 1 2. 9 of the ſea *r*, and ſounded the verie bottome of the deepe: whom thou haſt giuen to their
ſ Ro. 1. 24 vncleannes *ſ*, to whõ all things worke together for the worſt, yea, euen their ptayer is abho-
t Pro. 28. 9 mination *t*: ſo that albeit they
u Oba. 1. 4 ſhould aſcend vppe to the very heauens *u*, and lift their head aboue

aboue the clowdes, and make their neaſt among the ſtarres: yet ſhall they bee caſt away in the end like dung.

Chap. 29
Of ſuch as once were godly, and afterward proued wicked, and contrariwiſe.

GReat are theſe thy iudgements O Lord GOD, O Iudge righteous and ſtrong, which iudgeſt right *b*, and doſt things which are vnſearchable *c* & deep: the which when I conſider, all my bones doe ſhake.

a pſa.67.4
Iob.3.2
b pſa.9.4.
c Iob.5.9 and 37.5 6.&c.

For there is not a man vpon earth ſure, that wee can ſerue thee godly and purely in fear *d*, & reioyce before thee in trembling all the dayes of our life: that there ſhould bee neither ſeruice without feare, nor ioy with-

d Pſ.2.11

without trembling; & that hee which hath girded his harneſſe may not boaſt himſelfe *e* as hee that hath laid it off; neither indeede that any fleſh ſhould reioyce in thy preſence *g*, but ſhake & tremble before thee *h*, inaſmuch as no man knoweth whether hee be worthy loue or hatred *i*, all things beeing kept vncertain till the time to come.

e 1 Reg. 20.21

g 1 Cor.1 29

h pſa.2.18

i Ec. 9.1

For, Lord, we haue not only heard our fathers tell, but haue ſeene alſo with our eyes, which thing I cannot vtter without trembling, nor confeſſe without feare, how many heeretofore haue climed in manner vp into heauen *k*, and made their neaſt among the ſtars *l*, which afterward fell downe headlong euen to hell *m*, and were hardned in wickedneſs.

k Amos. 9 2

l Oba.1.4

m 2 pe.2.4 Iude v.6.

We haue ſeene the ſtarres fall frō heauen through the violent ſtroke

ſtroke of the dragons taile *n*. And we haue ſeene ſome lying in the duſt of the earth, who ſuddenly by thine helping hand, O Lord, haue wonderfuly aſcended.

n Re.12.4
o Pſal.113 5.6.7
1 Sam.2.6 7.8
Luk.1.46 47.48.&c

VVee haue ſeene the liuing, dying: and the dead, riſing from death: we alſo haue ſeene them, which walked among the ſons of God, in the mids of ſtones of fire *p*, euen as clay to haue vaniſhed to nothing.

p Ezec.18 14.26

VVe haue ſeen light become darkneſs, and darkneſs come out of light: becauſe publicans and harlots doe goe before the inhabiters, into the kingdome of God *q*; and the children of the kingdome *r* are caſt into vtter darkeneſſe.

q Math.21 31
r Mat.8.12

And how commeth all this to paſſe? but euen becauſe they mounted vp vnto that hil, wherinto the firſt aſcended an Angell

f Es. 2. 14. 12

gell *f*, and came down a diuell.

But, Lord, whom thou haſt predeſtinate, them thou haſt called *t*, & ſanctified, & cleanſed, that they may bee a meete dwelling place *u* for thy maieſtie, with vvhom and in vvhom thy holy and pure delight is *x*, in whom thou takeſt pleaſure, and reioiceſt their youth, dwelling with them *y* in their remembrance, that they may be thine holy temple *z* : which doubtleſſe is no ſmall commendation of our humanity.

t Ro. 8. 30

u 1 Cor. 3. 16. & 1 Cor. 6. 19

x Pro. 8. 31

y 2 Cor. 6. 16

z 1 Cor. 3. 16

Chap.

Chap. 30.
That the ſoule of a faithfull man is the ſanctuarie of God.

FOr the ſoule, which thou haſt created *a*, not of thy ſelfe, but by thy word *b*; not of the matter of any element, but of nothing, the which is reaſonable, of vnderſtanding, ſpirituall, liuing alwaies, and euer moouing, which thou haſt ſealed with the light of thy countenance, and hallowed by the vertue of thy baptiſme, is made ſo capable of thy glorie, that thou alone, & nothing elſe can ſatisfie the ſame *c*. cpſ.42.1.2

a Gen.1 26.27 Col.3.10
b Iohn 1.3

And when it hath thee, it hath her harts deſire; neither is there anie outward thing beſide, which it ſhould wiſh. But while it deſireth anie outward thing, it is a manifeſt argument, that

thou art not within. For if thou bee had, it can wish for no more *d*.

For inasmuch as thou art the soueraigne, yea all that good is; it hath nothing which it may wish for more, but enioyeth thee, who art all that good is.

Now if it couet not after all that good is, it resteth that it must couet after some thing, which is not all that good is; & so consequently not the soueraigne good; and so not God, but rather a creature.

And as long as it desireth a creature, it is alwaies hungrie. For althogh it haue what it can desire of creatures; yet remaineth it emptie. For there is nothing which can fulfill it, but thou alone *f*, after whose image it was created *g*.

And those thou fillest which desire nothing beside thee; and makest

d Re. 7. 17
Reue. 21. 4
e Iam. 1. 17
f Psl. 42. 1. 2
g Gen. 1 16. 27
Wis. 2. 23
Eccl. 17. 1. 3

makest them meete for thee, holy *h*, blessed *i*, vndefiled *k*, & the friends of God *l*, which doe iudge all things but as dung, *m* that they may win thee alone.

For this is the blessing which thou hast bestowed vpon man; this is the honour wherewith thou hast exalted him among all yea & aboue all creatures *n*, that thy name may be wonderfull throughout all the world.

Beholde, O Lord my God *o*, who art most high *p*, most righteous *q*, almightie *r*, now haue I found the place where thou inhabitest, it is euen the soule which thou hast created after thine owne image and similitude *s*, which dooth seeke and long after thee alone: not the soule which neither seeketh nor desireth thee.

h Ps. 31. 23 Phil. 4. 22
i Ro. 4. 7. 8
k Eph. 1. 4
l Esa. 41. 8 Wisd 7. 27 Iohn. 15. 14. 15
m Phil. 3. 8
n Psa. 8. 1 3. &c.
o Ps. 18. 2. 6
p Dan. 7. 27 1. Esd. 6. 31 Heb. 7. 1
q Mat. 19. 16. 17 Marke 10 17. 18.
r Dan. 7. 27 2. cor. 6. 18 Reuel. 4. 8
s Gen. 5. 1 Col 3. 10

Chap. 31.

That God neyther by the outward nor inward senses can be found out.

a psal. 119 176. I Haue gone astray like a lost sheepe *a*, seeking thee without, who art within. And much haue I laboured to finde thee without me, and thou dwellest

b Rom. 8. 9 within mee *b*, at leastwise if I had a lust of thee.

c Sal. song 3. verse 2 I vvent about by the lanes, and by the streets *c* of the citie of this world, seeking thee, but I found thee not. Because I sought thee not rightly without, who art within.

I sent abroad my messengers, namely all mine outward senses to seeke thee; yet did I not finde thee: because I sought amisse.

For novve I doe see, O my light,

light *d*, O God, which hast inlightened mee *e*, I see now that I did not well in seeking thee by them. For thou art within, yet could they not tell mee where thou camest in *f*.

d Esa. 60. 19.
Micah. 7. 8
e Iohn 1. 9
f Iob. 9. 11

For mine eyes do tell mee; if he had no colour, he entred not by vs: Mine eares do tell me, if he made no noise, he passed not by vs: My nose telleth me, if he had no sent, hee came not by me: My tasting saith, if he had no sauor, he entered not by me: Likewise my feeling doth say, If he had no body aske not mee the question.

Therefore O my God, these things are not in thee. For it is neither the faireness of bodie, nor the beautie of time, nor the brightnes of light, nor the freshnes of colour, nor the melodie of Musicke, nor any thing elle which is pleasant to the eare, it

is neyther the fragrancie of flowers, nor the ſmell of oyntments or ſpices, nor the ſweetneſſe of hony or Manna, delightfull to the taſte: neither is it thoſe things which are louely to bee touched or imbraced; nor finally any thing ſubiect to theſe ſenſes, which I ſeek, when I ſeeke my God. Be it far from my thought, that I ſhould think theſe things to bee my GOD, which are comprehended of the ſenſes euen of brutiſh creatures.

And yet when I ſeeke my God, I ſeeke for all that a certaine light excelling all light, which the eye cannot comprehend *g*; a certaine ſound excelling all ſound, which the eare cannot conceiue; a certain ſent ſurpaſsing all ſent, which the noſe cannot diſcerne; a certain ſweetneſſe, excelling all ſweetneſſe,

g 1. cor 2. 9

neſs, which no taſte can iudge of; and a certain imbracement, aboue all imbracement, which no feeling can reach vnto.

For this light ſhineth, where no place is to containe it; This voyce ſoundeth, where no ayre is to carrie it: this ſent giues a ſent, where no wind is to waſte it; this ſauour ſauoureth, where no taſte is to eate it; and this embracing is felt, where it is not ſundered. This is my God, and there ſhall none other bee compared vnto him *h*. This do I ſeeke, when I ſeek my God; This do I loue, when I loue my God. h Bar. 3. 35

Too late haue I loued thee, O beauty ſo old and yet ſo freſh, too late haue I ſought thee. Thou wert within, and I was without where I ſought thee: and I deformed, as I am, ruſhed vpon theſe goodly thinges *i* i Gen. 1. 31 Eccle. 39 16. 33

which thou haſt made *k*.

Thou wert with me, but I was from thee. Thoſe things kept mee aloofe from thee, which could not be but in thee *l*.

I went all about ſeeking thee and forſaking my ſelfe for all things.

I asked the earth if it were my God; and it anſwered, No: and all things in the earth confeſſed the ſame.

I asked the ſea, and the deeps, & all things creeping in them; but they anſwered, We are not thy God, ſeek him aboue vs

I asked the puffing ayre: and the whole ayre, with all the dwellers in the ſame made me this anſwer; Anaximenes is deceiued *m*: for I am not thy god.

I asked the heauen, the Sun, the moone, and the ſtarres: and they ſaid, Neither be wee thy God.

Then

k Gen. 1.1 2.3.&c. Pſa. 148.1 2.&c. Eccl. 18.1 1 Acts 17 25.28

m Anaximenes was of opinion that the ayre was God, as Auguſtine heere and Theod. in his book de Principiis doth record.

Then ſaide I vnto all thoſe which ſtand about the doores of my fleſh; Tell mee, I pray you, what thinke yee of my God: tell me ſomwhat of him. And they all anſwered with a loud voice. He hath made vs *n*. n Pſ. 100. 3

Then ſaid I to the maſſe of the whole world, Tel mee, art thou my god or no? And it anſwerd with a mighty voice, I am not: but through him I am whom thou ſeekeſt in mee: Hee hath made mee *o*: ſeeke him aboue mee, by whō I am now ruled *p*, and was once created. o Iohn 1. 3 10 Heb. 11. 3 p 2 Mac. 7 9

The asking of the creatures is the deep cōſideration of them: their anſwer is the teſtimonie which they yield of God. For all things cry, god hath made vs *q*. q Gen. 1. 1. 2. 3. &c. Pſa. 136. 1 5. 6. &c.

For, as the Apoſtle ſaith *r*, the inuiſible things of god are ſeen by the creation of the world, being conſidered in his works. Eccle. 18. 1 Acts 14. 15 Acts 17. 26 r Ro. 1. 20

Heauenly meditations,

Then I returned vnto my selfe, and went into my selfe, and said thus to my selfe, what art thou? I answered my selfe and said, A man reasonable *f*, and mortall *t*. Then began I to discusse what that should be, & said; Whence is this kind of creature, O Lord my God *u*? whence but of thee? Thou hast made me *x*, and not I my selfe.

What art thou? thou I mean by whom I liue *y*, nay thou by whom all things do liue *z*, what art thou? Verily, thou, Lorde my God *a*, art the true *b*, & only God *c*, almighty *d*, euerlasting *e*, incomprehensible *f*, and infinite *g*, liuing alwaies *h*, and dying in no part of thee: thou inhabitest the eternitie *i*, & art wonderfull in the sight of Angels *k*, thou canst not bee vttered *l*, nor found out *m*, nor na-

fGen.1.27
Gen.5.1
tWis.7.1
2 Esd.7.14 15
Acts 14.15
u psa.7.1.3
x psa.100.3
y Act 17.28
z psa.145.15
Act.17.25
a pſ.18.2.6
Mat.4.7.10
b Exo.34.6
Ier.10.10
Iohn 17.3
c 2.King.19 15.19
psa.86.10
d psa.115.3
psa.135.6
e psa.9.7
p sa.102.11 12
f psa.139.6 7.&c.
g Eccle.18.1
h 1Tim.1.17
i Esay 57.15
k psa.89.7.
l psa.139.6.
m Iob.9.10.11.&c.

med:

med: thou art a liuing God *n*, a true God *o*, a terrible *p* & ſtrong God *q*, knowing neither beginning *r* nor end *ſ*; the beginning and the end of all things *t*; who are before the world *u*, & from euerlaſting to euerlaſting *x*.

Thou art my God *y*: and the Lorde of all which thou haſt created *z*, vvith thee are the cauſes of all ſtable things, with thee doe the originals of all changeable thinges abide vnchangeable: and with thee doe the groundes of reaſonable, vnreaſonable, & temporall things continue for euer.

O my God, tell me thine hũble ſeruant, O merciſull God tel thy ſeruant, euen by thy great mercies, I beſeech thee, tell me, whence is this kinde of creature if not of thee. Shall any man be his owne maker *a*? Haue any eyther beeing, or life, but from thee *b*?

n Eſay. 37. 4. 17
Iere. 4. 2
Heb. 9. 14
Reu 3. 9. 10
Leuit. 7 21
o Ex. 34 6
Iohn. 17. 3
p Exo. 15. 11
q Pſa. 7. 12 13
Eſay. 1. 14
r Pro. 8. 12
ſ Pſal. 102 11. 12
t Reue. 1. 8
u Ecc. 24. 12
x Ecc. 41. 21
y Deut. 13. 16
z. Mat. 7. 9
a Pſ. 100. 3

b Acts 17 25.28. clam. 1. 17 thee *b*? Art not thou the principall being, from whom all being doth proceede *c*? For whatsoeuer is, it is of thee, because without thee there is nothing.

d Psa 36. 9 Iohn 4.14 eAct. 17.28 Art not thou the welspring of life *d*, from which floweth all life? For, whatsoeuer liueth, dooth liue through thee *e*: because without thee nothing doth liue. Therefore O Lord, thou hast made all things.

f Ps. 100. 3 Ps. 119.73 g Iohn 1.3 h psal. 139 13.14. &c. Wisd. 2.23 i Iob 10.8 Ps. 119.73 k 1. Ioh. 1. 4.8 Iohn 8. 12 1. Ioh. 1. 5. 7 What? shall I aske who hath made me? thou Lord hast made mee *f*, without whom nothing was made *g*. Thou art my Maker, and I thy workmanship *h*. Thanks bee to thee, O Lord, my God, through whom I liue, & through whom all things do liue, because thou hast made all. Thankes be to thee, O my maker: for thine handshaue made me, & fashioned me *i*. Thankes be to thee, ô my light *k*: because thou

thou haſt inlightned me, wherby I haue found both thee and my ſelfe. Where I found my ſelfe, where I knewe my ſelfe; there I founde thee, there I knew thee: and where I knew thee, there thou didſt inlighten mee. Thanks be to thee, O my light, for lightening mee. But what is that I ſaide, I knewe thee? Art not thou a GOD incomprehenſible *l*, & vnmeaſurable *m*, the king of kings *n*, and Lord of Lords, who alone haſt immortalitie *o*, and dwelleſt in the light that none can attaine vnto *p*, whom neuer man ſawe, neither can ſee? Art not thou an hidden God, whoſe glory is paſt finding out? art not thou beſt knowne, and a wonderfull beholder of thy ſelfe?

l Iob 25.8.9.
m pſa.139.7 8.9.
n 1.Ti.6.15 Reu. 7. 15 Reu 19.16
o 1.Ti.1.17.
p 1.Ti.6.16

Who then knowes that which he neuer ſaw? For thou haſt ſaide in thy truth, No man ſhall

q Ex. 33. 20 shall see mee and liue *q*: Thy Prophet hath said through thy
r Ioh. 1. 18 truth, No man hath seene God at any time *r*: who then knows
s Ioh. 14. 6 that which he neuer saw? And thy truth it selfe *s* hath saide,
t Mat 11 27 No man knoweth the Sonne but the Father *t*: neither knoweth any man the Father but the Sonne. Thy Trinitie alone, which is aboue all knowledge, is perfectly knowne onely to it selfe.

Then what is it, that I a man
upsa 144. 4 like to vanitie *u*, haue saide, I
x Gen. 35. 11. know thee? For who knowes thee but thy selfe alone?

Eccl. 43. 1 2. 3. &c. Reue. 4. 8 y ps. 96. 4 Psa. 145. 3 z Gen. 14. 18 Luke 1. 32 35. For thou God alone, in thy most holy and heauenly word art saide to be almightie *x*, passing praise-worthie *y*, passing glorious, passing honourable, passing hie *z*, beyond all being. For thou art found supersessentially, and beyond all knowledge

ledge to bee aboue the nature of any thing which may bee imagined, be it intellectuall, or ſenſible, and aboue euery name that is named *a*, not in this worlde onely, but alſo in that which is to come: Inaſmuch as through the ſupereſſentiall and ſecret power of thy Godhead, (how, no reaſon, vnderſtanding, nor being can conceiue) thou dwelleſt ſo as no man can eyther ſearch thee out, or haue acceſſe vnto thee, and that in thy ſelfe, whereas light is, that none can attaine vnto *b*, and brightneſſe, which no creature can eyther finde out, comprehend, or vtter, whereunto no light can attaine. Becauſe it is no light to bee looked vpon, or ſeene; but is thought to bee a light exceeding both the reach of reaſon, & of vnderſtanding, and is more then can be attained

a Eph. 1. 21

b 1 Ti. 6. 16

ned vnto, more then vnchangeable, more then maybee communicated with any: Such a light it is, as neuer Angell, nor
c 1 Ti. 6 16 man saw, neither can see *c*.
This is thy heauen, Lord, thine hiding heauen, thy passing secret heauen, I meane thy light
d Phil. 4. 7 beyond all vnderstanding *d*, beyond all reasons, beyond beeing: of which it is said, the heauen of heauen is the Lordes. The heauen of heauen, in comparison whereof all other heauen is but earth: forsomuch as it is passing maruelously heaued vp aboue all heauen. Yea such an heauen, as that fierie heauen compared thereunto, is but as earth. For this is the Lords heauen of heauen: because none knowes it, but the Lord alone.
Vnto this heauen no man ascendeth, but he which hath de-
e Ioh. 3. 13 scended from heauen *e*. For no man

man knoweth the Father, but the Sonne *f*, and the Spirit of them both *g*: neither knoweth any man the Sonne but the Father *h*, and the Spirit of them both *i*.

O ſacred Trinitie, O Trinitie eternall, paſsing glorious, paſsing vtterance, paſsing finding out, which no man can attaine vnto *k*, no man comprehend *l*, no man conceiue, as being beyond all being, and ſupereſſentially paſsing all ſenſe, all reaſon, all vnderſtanding, all knowledge, all eſſence of ſuperceleſtiall ſpirits, the which nothing, no not the very Angels can either vtter, or conceiue *m*, or vnderſtand, or know: thou perfectlie art knowne *n* to thy ſelfe, O Trinitie.

How then doe I know thee, O Lord God moſt hie *o*, aboue all earth, and aboue all heauen, whom

f Mat.11.27
g Iohn 15 26
h Mar.11 27
i Iohn 15 26
k 1.Tim.6
l Iob.23.8 9
m 1 Cor. 2.9
n 1 Cor.13 12
o Pſ.50.14 Luke 1.32 Luke 8.18

whom neither Cherubins, nor Seraphins perfectly do know: but with the winges of their contemplations they couer his
p Esa.6.1.2 face *p* which sitteth vpon the
q Esa.6.3 hie and ſtately throne, ſaying *q*, Holy, holy, holy, Lord God of Hoſts, the whole world is full of thy glory.

The Prophet was aſtoniſhed, and ſaid, Wo is me, I know not what to ſay, becauſe I am a man
r Esa.6.5 of polluted lips *r*. And my heart was aſtoniſhed, and I ſaid likewiſe, Woe is mee for ſpeaking, becauſe I am a man of polluted lips. Yet I ſaid, I knew thee.

Notwithſtanding, woe to them, Lord, who are tong-tied when they ſhoulde ſpeake of thee. For they which babble
f Mat.6.7 much *f*, are made mute without thee.

t psa.7.1.3 And IO Lord my God *t*, will not bee ſtill: becauſe thou haſt made

made me *u*, & lightened me *x*, and found me. So that I knowe thee *y*, becauſe thou haſt inlightened me *z*.

But how doe I knowe thee? Doubtleſſe I know thee in my ſelfe. I know thee not as thou art in thy ſelfe *a*, but as thou art to mee; yet not without thee, but in thy ſelfe. For thou art the light which haſt inlightened mee *b*.

For as thou art to thy ſelfe, thou art knowne to thy ſelfe alone *c*: but as thou art to mee, according to thy grace, thou art knowne to me.

But what art thou to me? O merciſull God *d*, tell me thy miſerable ſeruant, for thy mercies ſake tel me what thou art to me ward? Say vnto my ſoule *e*, I am thy ſaluation: hide not thy face away fro me, O Lord, leaſt I die.

Suffer me to ſpeake with thy mercie,

u Gen. 1. 26 27
pſa. 100. 3
pſa. 119. 73
x 1 Iohn 1. 9
y Iohn 17. 3
z Ioh. 14. 9

a 1. Cor. 13 12.

b Iohn 1. 9
1. Ioh. 1. 5. 7
c 1. cor. 13. 12
Iohn 1. 18
1. Ti. 6. 16
1. Iohn 4. 12

d Exo. 34. 6
pſa. 186. 5

e pſa. 35. 3

mercie, me I say earth and a-
f Gen. 18 shes *f*: Suffer me to speake with
27. thy mercie. For great is thy
Iob 30. 19 mercie toward me *g*.
Eccl. 17 53 I will speake vnto my God,
g p. 117 2 albeit I am but dust & ashes *h*.
h Gen. 18 27. Tell me thy humble seruant,
i Exo. 34. 6 O mercifull God *i*, tell me thy
miserable seruant, for thy mer-
cies sake tell me, what art thou
to me-ward?

Thou also didst thunder from
k psl. 18. 13 heauen *k*, with a mightie voyce
into the inner eare of my heart:
thou brakest my deafenesse, so
that I heard thy voice: thou
didst inlighten my blindnesse,
and I saw thy light: and knewe
l Psal. 16. 2 how that thou art my God *l*.

Therefore did I say I knewe
thee, because I knew that thou
art my God, I knew thee to be
m Ioh. 17. 3 the only verie God *m*. & whom
thou hast sent Iesus Christ.

The time was when I knewe
thee

thee not. But woe woorth that time, when I did not knowe thee, wo worth that blindneſs, when I did not ſee thee: woe worth that deafneſſe, vvhen I did not heare thee. Then blind, deafe, and ougly as I vvas, I ruſht vpon thoſe faire thinges which thou haſt made.

Yet euen then thou wert with mee, but I was not with thee: and thoſe kept me far off from thee, vvhich ſhould not haue beene without thee.

Thou haſt inlightned mee, O light of the world *n*, ſo that I haue ſeene thee, and loued thee. For no man dooth loue thee, but hee ſees thee: And no man dooth ſee thee, but hee vvhich loues thee. *n* Ioh. 1. 4. 9 Iohn 8, 12

It was late before I loued thee, O beauty ſo ancient, and yet ſo freſh; late was it before I loued thee: But woe woorth that

that time whē I loued thee not.

Chap. 32.

The faith or beleefe of a true Christian most notably described.

O My light *a*, I praise thee for lightening mee; whereby I knowe thee.

But how doe I knowe thee? I knowe thee to be God alone *b*, a liuing God *c*, a true *d* God, my Creator *e*.

I know thee to be the maker both of heauen and earth *f*, of all things visible and inuisible *g*, a verie God *h*, almightie *i*, immortall *k*, inuisible *l*, incompassable *m*, vnlimitable *n*, euerlasting *o*, to whome none can approach vnto *p*, nor comprehend *q*, nor find out *r*; who art vnchangeable *s*, vnmeasure-

a Ioh. 1. 4. 9
b 2. Kings 15. 15, 19
Psal. 86. 10
c Ioh. 17. 3
d Ier. 10. 10
2. chr. 15. 3
e Gen. 1. 26. 27.
Psa. 100. 3
psa. 139. 13 14. &c.
f psa. 124. 8
psa. 134. 3
psa. 135. 6
g Col. 2. 16
h Ier. 10. 10
i gen. 35. 11
Reuel. 4. 8
Reu. 11. 17
k 1. Ti. 1. 17
Col. 1. 15
1. Ti. 1. 17
m Iob. 23. 8
n Bar. 3. 24 25.
o La. 5. 19. Da. 6. 26. Bar 4. 10. 14 &c. Rom 16. 26
p 1. Ti. 6. 16. q Ier. 32. 18. 19. Ecc. 23. 19. 20. 1 Ioh 1 1, 7 8. 9. &c. r Mal. 3. 6.

able *t*, infinite *u*, the beginning of all creatures *x*, be they visible or inuisible, by whom all things were created, through whom all the elements doe consist: Whose maiestie, as it neuer had beginning *y*, so it shall neuer haue end *z*.

I know thee to be one God *a*, alone *b*, the true God *c*; namely, the eternall Father *d*, Son *e*, & holy ghost *f*; three persons *g* indeed, but one simple substance, and vnparted nature; The Father made of none; the Sonne of the Father alone; the holy Ghost of the Father and of the Sonne; alwaies without either beginning *h*, or end *i*.

A Trinitie, yet but one onely *k*, & verie God *l*, omnipotent *m*, the onely beginning of all

t Psa. 139 6.7.8 Bar. 3.24 25 Pro. 8.22
u Col. 2.15 16.17
y Psa. 90.2 Psa. 93.2
z Psa. 45 6 Psa. 146. 10
a Deut. 6.4 Mal. 2.10
b Psa. 68.10 Esay 37.16 20
c Ioh. 17.3 1 The. 1.9 Mat. 11. 25 Mar. 13. 32
e Iohn 1.18 Rom. 8.3 17

Mar. 12. 36. Act. 1. 5. 8. 16. g Mat. 3. 16. 17. Mar. 1. 10. 11. Lu. 3. 21. 22. h Pr. 8. 21. Ecc. 24. 12. i Psa. 102. 11. 12. k Deu. 6. 4. l 2. Chro. 15. 3. Iohn 17. 3. m Eze. 10. 10. 5. Eccl. 42. 17 2. Cor. 6. 18.

n Iohn 1.1 2.3 o Col.1 15.16.17 things *n*, maker of all creatures both visible and inuisible *o*, spirituall and temporall.

Which by thine almightie power at the beginning didst of nothing make togither both creatures spirituall and corporall, that is to say, angelicall and worldly, and afterward the humane, as a middle nature consisting of bodie and spirit.

p Psa 2.7 Heb.1,5 q Ioh.14 26 I know & confess thee, God the Father to bee vnbegotten; thee, God the Sonne, to be begotten of the Father; thee, God the holy Ghost the comforter *q*, to bee neither made nor begotten.

r Rom. 10 With my hart I beleeue vnto righteousnes *r*, and with my mouth I confess vnto saluation, this holy, and single Trinitie in three coequall, consubstantiall, and coternall persons, to bee a Trinitie in Vnitie, and an Vnitie

written by S. Auguſtine.

Vnitie in Crinitie.

I know thee Ieſus Chriſt our Lord *ſ*, to be a true God *t*, the onely begotten Son of God *u*, and the Creator *x*, Sauiour *y*, redeemer not of mee onelie, but alſo of all mankinde *z*: whō I acknowledge to bee begotten of the Father *a* before all worlds, God of God *b*, light *c* of light, verie God *d* of verie God, begotten *e*, not made, being of one ſubſtance *f* and coeternall *g*, with the Father & the holy ghoſt, by whom all things at the beginning were made *h*.

Stedfaſtly beleeuing, & truelie confeſsing, that thou Ieſus Chriſt the onely begotten Son of God *i* for our ſaluation *k* by the conſent of the whole Trinitie tookeſt fleſh, & wert conceiued by the holy ghoſt of the Virgin Mary *l*, and wert made

ſ 1. Cor. 1. 3 7. &c.
t Iohn 17. 3
u Ioh. 3. 16. 18
1 Iohn 4. 9
x Ioh. 1. 1. 2. 3 Heb. 1. 2
y Lu. 1. 31. 69
z Lu. 2. 11. 30 Rom. 3. 24 1 Cor. 1. 30 Eph 1. 5. 6. 7.
a pſa. 2. 7 Acts 13 33
b Iohn 8. 42 Ioh. 16. 27 30
c Ioh. 1. 4. 5 7. &c.
d Mat. 1. 23 Mat. 1. 6. 16
e pſal. 2. 7 Heb. 1. 5
Heb. 5. 5
f Heb. 1. 3
g Heb. 5. 5
h Iohn 1. 1. 2 &c. Heb. 1. 1. 2
i Ioh. 3. 16. 18 1 Iohn 4. 9
k Mat. 1. 21. Lu. 1. 31. 69 *l* Mat. 1. 18. 20. Lu. 1. 26. 27. &c.

m Iohn 1 14 1 Ti.3.16 verie man *m*, of a reasonable soule, and humane flesh subsisting.

Thou forsomuch as in respect of thy Godhead, beeing the only begotten Sonne of God, n 1 Ti.1.17 thou couldest neither suffer, nor die *n*; through thine exceeding o Eph.2.4 loue wherwith thou hast loued p 1 Pet.2 21 vs *o*; thou the verie same sonne of God for all that, becamest Lu.24.46 subiect to sufferings *p*, and mor- q 1 Cor.8 11 talitie *q*, in respect of thy manhood; and ô only Son of God, r Mat.1.21 for the saluation of mankind *r*, s Ro.5.6.7 didd est suffer death *s* vpon the 1.cor.15.3 wood of the Crosse *t*, to saue vs, 2 cor.5.15 from euerlasting death *u*. 1 Gal.3.13 u Col.1 12.13.14

Thou the author of light descendedst into hell *x*, and like a x Creed Apost. Athan. glorious Conquerour rosest again the third day *y*, taking to thee againe thy sacred bodie, y 1 Cor.15 4 which for our sinnes had lien in the sepulchre, and quickening it

it according to the Scripture z, the third day, that thou mightest place the same at the right hand of the Father a.

For thou the verie Sonne of God, taking againe vnto thy selfe the substance of our flesh, that is to say, the soule and humane bodie which thou tookest of the glorious virgin b, art ascended vp aboue all the heauens, and mounted aboue the orders of Angels, where thou sittest at the right hand of God the father d, and vvhereas the founraine of life is e; the light which none can attaine vnto f, and the peace of God vvhich passeth all vnderstanding g.

There wee doe worship thee, there we doe beleeue thee to be very God, and verie man; confessing God to be thy Father h; and from thence we looke that thou wilt come a iudge in the

z Mat. 28. 1 2. &c. Dnke 24. 1. 2. 1. &c. Iohn 20. 1 11. 12.
a Act. 2. 3. 4 Col. 3. 1
b Luke 24 36. 37. &c. Iohn 20. 19 10. &c. 24 25. &c.
c Mat. 16. 19 Luke 24. 51 Act. 9. 10. 11
d Act. 2. 34. Col. 3. 1 Heb. 1. 3. 13
e psa. 36. 9.
f 1. Tim. 6. 16
g Phil. 4. 7
h 2. Cor. 1. 3 2. cor. 11. 31 Eph. 3. 14

Act.10.42 Tim.4.1.8 ende of the world *i*, to iudge both the quicke and the dead, and to render to all men, good and badde, according to their deeds *k*, which they haue done in this life, either reward or punishment, according as euerie one is worthy, rest or torment.

k Ro.14.10 2.Cor.5.10

For all men, euen as many as haue receiued soules in their humane flesh which they had in this worlde, shall rise at that day through the sound *l* of thy power: that whole man may receiue either the glory of heauen *m*, or the paine of hell *n*, according to their deserts.

l.Cor.15 51. 1.Thes.4 16 m Mat.23 34 Iohn 5.29 Ro.7.4.10

Thou art our resurrection, and the life it selfe *o*, whom we look for, euen the Lord Iesus Christ our Sauiour *p*, who shall change our vile body, that it may bee fashioned like vnto his glorious body. I knowe thee the holy Spirit, both of the Father and the

n Mat.25 41 Iohn 5.29 2 cor.5.10 o Iohn 11 25 p phil.3.20 21

the Sonne, to be one God *q*, & a verie God *r*, proceeding alike from them both *s*, of one substance *t*, & coeternall with the Father & the Sonne, our comforter *u*, and aduocate *x*.

Which camest downe in the likenesse of a doue *y* vpon the same God, and our Lord Iesus Christ *z*, and shewedst thy selfe vpon thine Apostles in fierie tongs *a*. Which also euen from the beginning hast instructed with the gift of thy grace all the Saints and chosen of God: and opened the mouthes of the prophets *b*, that they might declare abroad the wonderfull mysteries of the kingdome of God; who also together vvith the Father & the Son, of all the Saints of God art worshipped & glorified. Among whom I the son of thine handmaid *c* doe glorifie thy name, because thou hast

q 1 Ioh 5.7
r Mat. 28. 29
2. Cor. 13. 13
Reue. 1. 4.
s Ioh. 15. 16
Gal. 4. 5
t 1. Cor. 2. 12
u Ioh. 14. 26
x Rom. 8. 26
y Mat. 3.
z 1. Cor. 1. 3 & &c.
a Acts 1. 1. 2 3. &c.
b 1. cor. 12. 10. 2. Tim. 3. 16 1. Pet. 1. 20. 21.
c psa. 116. 16 Wisd. 9. 5.

inlightned me.

For thou art the verie light, the true light, the fire of God *d*, the master of the spirit *e*; which by thine oyntment teachest vs all truth *f*, the spirit of truth, without which it is impossible to please God.

For thou thy selfe art God of God, & light of light, vnspeakably proceeding from the Father of lights *h*, and from his sonne *i* our Lord Iesu Christ *k*, with whom thou reignest, and art glorified most singularly, being of one substance, coequall, & coeternall with them, in the essence of one and the same Trinitie.

I know the Father *l*, Sonne *m*, and holy Ghost *n*, to be one *o*, a liuing *p*, and a very God *q*: three I confesse in persons *r*, yet but one in essence: whom I acknowledge, worship and glo-

d Acts. 2. 3
e 1. Cor. 13 7. 8. &c.
f 1. Ioh. 2. 27
g Ioh. 14. 16. 17.
Ioh. 15. 26
h Iam. 1. 17
i 1. Ioh. 3. 16. 18.
k 1. Ioh. 4. 9
2. cor. 1. 3
Eph. 3. 14
l Mat. 11. 25
Mar. 13. 32
m Ioh. 8. 42
n 2. cor. 3. 13
o 1. Ioh. 5. 7
p Ioh 17. 3.
q Ier. 10. 10
r Mat. 3. 16 17.

r fie with mine whole heart *f*, being the true God *t*, the only *u* God, holy *x*, immortall *y*, inuisible *z*, vnchangeable *a*, whom no man can either attaine vnto *b*, or find out *c*.

This God I acknowledge to bee one light, one sonne, one bread, one life, one happines, one beginning, one end, one creator both of heauen & earth *d*; by whō all things doe liue *e*, by whom all things subsist *f*, by whō all things are gouerned *g*, ruled *h*, and quickned, both the things in heauen, & the thinges in earth, and things vnder the earth *i*, beside whom there is no God, neither in heauen nor in earth *k*. Thus know I thee, O Lord God, who knowest me *l*, thus know I thee. Through the faith which thou hast inspired to me, I knowe thee ô my light *m*, the sight of mine eyes, O

f Deut. 6. 5 Mar. 12. 30
t 1 The. 1. 9
u Isa. 37. 16 20
x Leuit. 11 44. 45 Reue. 16. 5
y 1 Ti. 1. 17
z Iohn 1. 12 1 Iohn 4. 12
a Mal. 3. 16
b 1 Ti. 6. 16
c Iob. 23. 8 9. &c.
d Gen. 1 ver. 1. &c.
e Act. 17. 28
f Col. 1. 16 17
g 1 Esd. 4. 58
h Nehe. 9. 6 1 Tim. 6. 13
i Esa. 45. 5 18. &c. 1 Sam 16. 7
k Psa. 7. 9
l
m Mich. 7. 8

Heauenly meditations,

n psa.7.1.5 Lord my God *n*, the hope of all
o Psal.65.3 the ends of the earth *o*; the ioy reioycing my youth, and the good susteining mine age.

For in thee, O Lord, all my bones reioice, saying, O Lord, who is like to thee: among the
p Ex.15.11 gods who is like to thee *p*? Not that whom the handes of men haue made; bnt thou who hast made the hands of men.

The Idols of the nations are
q ps.115.4 siluer & gold *q*, euen the works of mens handes; so is not hee which made man. All the gods
r Psa.96.5 of the people are Idols *r*: but the Lord made the heauens.

Let those gods which made not the heauens and the earth,
s Ier.10.11 perish from the earth, and from
t psa.118.1 vnder these heauens *s*: but let
2.&c. both heauen and earth praise
u ps.124.8 him *t* which created both earth
Psa.134.3 and heauen *u*, Amen

Chap.

Chap. 33.
A confeſsion of mans wretchedneſſe.

WHo is like vnto thee, O Lord, among the gods *a*! who is like vnto thee, ſo glorious in holineſs, fearefull in praiſes, doing wonders! Long was it ere I knewe thee, O true light *b*, long was it ere I knew thee. a Ex. 15. 21
b Ioh. 1. 4. 9 Ioh. 8. 12

There was a great and darke cloude before my vaine eyes: ſo that I could not beholde the Sunne of righteouſnes, nor the light of the truth.

I, a childe of darknes *c*, was wrapped in darkneſs, I loued darkneſs, becauſe I knewe not the light. Blind I was, and I loued blindnes: after darkneſs I followed through darknes. c 1 The. 5. 5

Who brought mee thence,

where I, blinde wretch, sate in darknes, and in the shadow of
d Lu. 1. 79 death *d*? Who tooke me by the hand, to leade mee out? What was he which inlightned me? I sought him not, yet sought hee me out: I called him not, but he called me. What was he? Euen
e Psa. 7. 1. 3 thou it was, O Lord my God *e*,
f Psa. 86. 15 pitifull and mercifull *f*, euen
g 2 cor. 1. 3 thou father of mercies *g*, and God of all comfort. Euen thou it was my Lord God most holy
h Re. 16. 5 Reue. 4 8 *h*, who I confesse with all mine heart praising thy name.

I sought not thee, yet thou soughtest me; I called not vpon thee, but thou calledst mee. For thou hast called mee by thine owne Name. With a mightie voice thou hast thun-
i Ps. 18. 13 dered *i* from aboue into the inward eare of mine hart, saying,
k Gen. 1. 3 Let there bee light *k*, and light was made: insomuch as the great

great cloud vaniſhed away, & the darke miſt which had couered mine eyes melted, whereby I ſaw thy light, and knew thy voyce, and ſaid:

Of a truth, Lord, thou art my God *l* which brought me out of darkneſſe *m*, & from the ſhadow of death, & haſt called me into thy wonderfull light, ſo that now I ſee, thanks to thee mine inlightner therefore.

l Pſa. 7. 1. 3 Mat. 4. 16.
m Luk. 1. 79

And I looked backe, and ſaw the darknes wherein I had bin, and the dark dungeon, wherein I had lien, whereat I trembled, was afraid, and vtterred theſe words:

Wo, wo worth the darkneſſe wherein I lay; wo, wo to that blindnes in which I could not ſee the light of heauen: woe, I ſay, wo to mine old ignorance, when I knew not thee O Lord.

I thanke thee, O mine inlightener *n*,

Heauenly meditations,

n I ohn 1.9 o Lu.1.31.6 9 Luk.2.11. 1 p Iohn 14.6

tener *n*, O my Sauiour *o* I thank thee, for enlightning me; wherby I know thee.

Late it was ere I knew thee, ô ancient truth *p*: late it was ere I knew thee, O eternall truth. Thou wert in the light, and I was in darknesse: I knew thee not, because I could not be inlightened, but by thee *q*; and without thee there is no light.

q Iohn 9

Chap. 34.

A consideration of Gods Maiestie.

a Leuit.11 44 45 psa.99.9 Reue.4.8 Reue 16.5 b Deu.10.17 c Eccle.43.9 30 d Eccle.43 30.31

O God most holy *a*, of inestimable maiestie, God of Gods *b*, and Lord of Lords; who art most wonderfull *c*, and canst neither bee conceiued in thought, nor expressed by word *d*; of whom all the Angels in heauen do stand in feare; whom all the dominations and thrones

thrones do adore *e*, & at whose presence all powers doe shake; whose might and wisedome is infinite; which vpon nothing hast laid the foundation of the earth *f*, and gathered the vvaters of the Sea together *g* in the ayre as in a bottle.

O Lord most mighty *h*, most holy *i* & puissant *k*, God of all flesh *l*, at whose presence heauen and earth do flie *m*, and at whose becke all the elements doe obey; let all the creatures worshipp and praise thee *n*.

And I the Son of thine handmaid *o*, through thy faith doe bow the necke of mine heart vnder the feete of thy maiestie, yeelding thee most humble thankes for vouchsafing of thy mercie to enlighten me, O true light *p*, ô holy light, O wonderfull light, which inlightnest not only euerie man that commeth into

e Reue. 5. 11. 12. 13
f Ezech. 13. 2. Heb. 2. 10
g psa. 33. 7
psa. 78. 13
h 2 cor. 6. 18 Reue 4. 8. Reue. 7. 12 Reue. 5. 13
i Leuit. 11. 44. 45. Reue. 4. 6.
k 1. Sa. 2. 2. 8 psa. 24. 8
pro. 11. 20 Ier 32. 27.
m psa. 104 7. 8.
n Psa. 148. 2. &c.
o psa. 116. 16. Wisd. 9. 5
p 1 John 1. 4 1. Ioh. 1. 5. 7

into this world *q*, but alſo the eyes of the Angels in heauen. q 1 Iohn 1. 9

Loe, I ſee now, thanks to thee; Loe, I ſee the light of heauen; the lightſome beames of thy countenance doe now ſhine vpon the eyes of my minde, & comfort all my bones.

Oh that it were fully made perfect within mee! O Father of light *r*, increaſe it; increaſe I pray thee, that light vvhich ſhineth vpon mee; inlarge it, yea, doe thou inlarge the ſame, I beſeech thee. r Iam. 1. 17

What is this I feele? what fire is this vvhich vvarmeth mine heart? What light is it vvhich ſpreadeth out ſuch glorious beames vpon my minde?

O fire which alwaies burneſt, and art neuer quenched, ſet me on fire! O light which alway ſhineſt, and art neuer dimmed, inlighten me! Would to God

I were inflamed by thee.

O sacred fire, how sweetlie dooſt thou burne! how secretly dooſt thou ſhine! how desirous be they ſtil to burne, whō thou inflameſt!

Wo to thē whom thou dooſt not inflame. And woe to them whom thou doſt not inlighten (O true light, lightening the whole world ſ with thy light!)

ſ Iohn 1.9

Wo to the blind eyes that behold not thee, the ſunne which giueth light both to heauen & earth: wo to the dazeling eyes, which cannot ſee thee: woe to the eyes which turne aſide and will not ſee the veritie: & wo to thoſe eyes which will not turne aſide from regarding vanitie t. For the eies that are vſed to the darknes, cannot looke directly vpon the beames of the moſt glorious truth u, neither cā they iudge of the light, whoſe dwelling

t psl. 119.37

u Ioh. 3.19

ling is in darknes. For they see nothing but darknes, they loue and allow of darknes, & going from darknes to darknes, they know not where they fall. Miserable are they which forgoe they wot not what: but more miserable are they which know what they lose, which fall with open eyes, and goe down
x Num. 16 30 quick *x* into the pit of hell.

O most happy light, whom none see but they which haue pure eyes: blessed are the pure
y Mat. 5. 8 of hart *y*, for they shall see God.
Psa. 24. 4 O purging vertue, purge me *z*,
z Psa. 51. 7 heal the sight of mine eies, that with a sound sight I may behold thee, whom none but such as haue pure eyes can behold. I beseech thee, O light vnap-
a 1 Ti. 6. 16 prochable *a*, take away by thy glorious beames the scales wch a long time haue dimmed the sight of mine eies, that stedfastly

I may behold thee, & see light in thy light *b*.

Thankes bee to thee, O my light *c*, loe I see now. O Lord, I beseech thee, inlarge thou my sight: open mine eyes *d* that I may see the wonders of thy law; who are terrible out of thy holy places *e*.

Lo thankes to thee my light, I see now, yet through a glasse darklie *f*. But when shall I see thee face to face *g*? Whē comes that day of gladnes and ioy *h*, wherein I shall enter into the place of thy wonderfull tabernacle *i*, euen to the glorie of God, that I may see thee face to face *k*, and be satisfied in desire *l*.

b psa.36.9
c Mich.7.8
d Psal.119 18
e Psa.68. 35
f 1 Cor.13 12
g Re.22.4
h Isa. song 8.verse 11
i Psal.42.4
k Reue.2.4
l Psal.42.2

Chap. 35.

The longing and thirſt of the ſoule after God.

a Pſa. 42.1 AS the Hart brayeth for the riuers of water *a*: ſo panteth my ſoule after thee, O God.

b Pſa. 36.9 My ſoule thirſteth after thee, God, the well of life *b*: when ſhall I come & appeare before

c Pſa. 42.2 thy preſence *c*?

d Pſ. 36.9 O fountaine of life *d*, O veine

Iohn 4.10 13.14 of liuing waters: when ſhall I come vnto that water of thy ſweetnes, out of a deſert, wilde and watry Land: that I may ſee thy power and thy glory, and quench my thirſt through the waters of thy mercy?

e Pſa. 36.9 I thirſt Lord; thou art the wel of life *e*, O fill me: I thirſt Lord, I thirſt euen for thee the liuing God

God *f*. O when shall I come, & appeare before thy presence!

Thinkest thou that I shall see that day? I say that day of gladnes and ioy *g*, that day which the Lord hath made *h*, for vs to reioyce and be glad therein.

O! that is a glorious & goodly day, lasting euer, neuer at an end *i*, wherein I I shall heare the voice of ioy *k*, and thankesgiuing: when I shall heare it said, Enter into thy Maisters ioy *l*: Enter into that euerlasting ioy into the house of the Lord thy God, whereas great things be *m* and vnsearchable, and maruelous things without number: Enter into the ioy without sorrow *o* containing euerlasting ioy, whereas euerie good thing is *p* and no euill at all: whereas euery thing which thou wouldest haue is, & nothing which thou wouldest not haue.

f Psa.42.2

g Sal.song 3.ver.11.
h Psal.118 24.
i Reu.21 25.
Reue.22.5
k Reu. 19 1.
l Mat.25 21.23.
m Esa.51 12.
n Iob. 5.9
o Reu.7. 15.16.17.
Reue.21.4
p 1.Cor.2. 9

There

q Reue.11 4. There shall be the liuing life *q*, the sweet life, the louely life, the life alway to be thought vpon. There shall neither be enemy to assault, nor inticement to carry away; but soueraigne and sure securitie, & secure quietnes, and quiet ioyfulnes, and ioyfull blessednes, and blessed euerlastingnes, and euerlasting happines, & the happy Trinitie, & vnitie of Trinitie, & deitie of vnitie, and blessed sight of deitie, 1 1.Cor.12 14. *r*, which is the maisters ioy *s*.

Reue. 22.4 O ioy aboue ioy! O ioy surpassing all ioy! beside which s Mat.25. 21.22 there is no ioy, when shall I enter into thee, that I may see my t Reu.12.4 God *t* who dwelleth in thee! I will go thither and beholde this marueilous vision.

But what keepes me backe? Alas, that my freedom must yet longer be kept from me. O nipping sorow, how long shall it be

be saide to mee, Where is thy God *u*, how long shall it be saide to me, Waite, and waite againe; And now, Lord, what waite I for *x*? doe not wee O Lord my God *y*, waite for the Sauiour *z*, euen our Lorde Iesus Christ, who shall change our vile bodie, that it may bee fashioned like vnto his glorious bodie? We looke when the Lord will returne from the bridehouse, to bring vs vnto his mariage *a*.

Come Lord Iesus *b*, come quicklie. Come Lorde Iesu Christ, come and visite vs in peace; come and deliuer vs out of prison *c*, that with perfect hearts wee may reioyce in thy presence *d*; O come Iesus our Sauiour *e*: thou who all nations do so long for, shew thy face, & we shall be safe. O my light *f*, & my redeemer *g*, come bring my soule out of prison *h*, that I may praise

u Psa. 42.3. 10
x Psa. 39.7
y Psa. 7.1.3
z Phil. 3.20 21
a Mat. 22 2.3.4.&c. Reu. 19.7.9
b Reue. 22 17.20
c Esay 42.7
d Psa. 42.2
e Phi. 3.20
1 Tim. 4 10
f Ioh. 1.4.9
g Iob 19 25
Esa. 43.14
h Esa. 42.7

praiſe thy holy name.

How long ſhall I wretch bee toſſed in the flouds of my mortalnes, crying vnto thee ô Lord, and yet cannot be heard !

O Lord, harken how I crie vnto thee out of this great ſea; and bring mee vnto the hauen of euerlaſting happineſſe.

Bleſſed are they, who hauing paſſed out of the perill of this ſea, haue found grace to arriue before thee the ſafeſt harbor. Yea, bleſſed are they indeede, who haue eſcaped from ſea to ſhore; from exile to their countrie *i*; from priſon to the palace, enioying their wiſhed reſt *k*.

Bleſſed are they, who being crowned with the garland of endleſſe glorie *l*, which in this world they ſought for by many tribulations *m*, doe newioy and reioyce euerlaſtingly *n*.

O happy indeede, yea three and

i Heb.11.13 14. &c.
k Reu.7.15 16.17. Reu.21.4
l Reue.2.10 Reue.44.
m Act.14.22
n Reu.21.4

and foure times happy are they which quite deliuered from all miſeries *o*, do poſſeſſe the kingdome of honour *p*; and are ſure of the vncorruptible crowne of glory *q*.

O euerlaſting kingdome *r*, O kingdom worlds without end, whereas light is, which alway laſteth *ſ*, and the peace of God that paſſeth al vnderſtanding *t*, in which the ſoules of the ſaints do reſt *u*, & whereas euerlaſting ioye ſhall be vpon their heads, where they ſhall obtaine ioy and gladneſſe, and ſorrow and mourning ſhall flie away *x*. O what a glorious kingdom is it, where all thy Saints doe raigne with thee *y*, O lord, clothed with light as with a garment *z*, hauing the crowne of pretious ſtones vpon their heads.

O kingdome of euerlaſting bliſs, where thou God the hope of

o Re. 14. 13
p Mat. 25 34
q 1 pet. 5. 4
r 1 pet. 1. 4
ſ Re. 21. 23 24. 25
t Phil. 4. 7
u Reue. 14 13
x Eſa. 35 10
y 2 Ti. 2. 11
z pſ. 104. 2

a 1 Ti. 1. 1 of the godly *a*, and the Diadem
b 1 cor. 13 12 of glory art seene of thy Saints face to face *b*, reioycing thē on
Reu 22. 4 all sides with thy peace, which
c phil. 4 7 passeth all vnderstanding *c*.
dEsa. 35. 10 There comfort endlesse *d*, mirth
Reuel. 7. 15 16. 17 without mourning; health without sicknes; way without wearisomenes, light without darkenes; life without death; and all goodnes without any euill is.
Reue. 21. 4

There youth neuer commeth to age, life dieth not; beautie paleth not, loue cooleth not, health decaieth not, ioy withereth not.

eReu. 7. 15 16. 17 There neither paine is felt *e*; neither groning heard; neither sadnes seene: there alway they enioy pleasure, and euill there is neuer feared. Becausse happinesse is there enioyed, which is
f Reue. 2. 4 to see the face *f* of the Lord of
g Psal. 48. 8 Hosts *g* for euermore.
P a. 59. 5
Psa. 69. 6 Wherefore happy are they whom

whom God hath fetched out of this wretched life, vnto so great ioyes. Vnhappy are wee which saile through the waues of this sea, and by these daungerous gulfes. Vnhappy, I say, are wee whose life is in banishment *h*, and whose way is perillous *i*; we continue as yet in the streames of vvater, sighing after thee the hauen of the sea.

O our countrie *k*, ô our quiet countrie, we ken thee a farre off, wee salute thee out of this sea, we sigh after thee *m* out of this vale, and with teares we tugge hard to come vnto thee, O Christ God of God *n*, the hope of mankind *o*, our strength and refuge, whose brightnes dooth inlighten our eyes a farre off, as the beame of the sea star doth in the darke cloudes of the raging sea; that wee may bee directed vnto thee the hauen of rest.

h Heb. 11. 14 15
i Iob. 7. 1 &c.
k Heb. 11. 14 15.
l Reue. 21. 4
m psal. 42. 1. 2
n Iohn 8. 42
Iohn 13. 3
Iohn 16. 27 30.
o 1. Tim. 1

Heauenly meditations,

O Lord, with thy right hand gouerne thou our ship by the sterne of thy crosse, that we perish not in the waues, and that the tempest of water drowne vs not, nor the Deep swallow vs vp: but with the hook of thy crosse draw vs back vnto thee our only comfort, whom wee behold a farre off, as the morning star, almost with weeping eyes, looking for vs vpon the shore of the celestiall countrie.

Behold, wee whom thou hast redeemed *p*, we I say thy banished as yet *q*, whom thou hast redeemed with thy precious blood *r*, crie vnto thee; Heare vs, O God of our saluation, the hope of all the endes of the earth, and of them that are far off in the sea *s*.

We abide in the troublesom sea, and thou standing vpon the shore beholdest all our dangers:

p Esa. 35. 10
Gal. 3. 15
Tit. 2. 14
Reue. 5. 9
q Heb. 11. 14
1 Cor. 2. 5. 15
2 cor. 5. 6. 9
r 1 Pet. 1. 18. 19
s Psa. 65. 5

O

written by S. Auguſtine.

O ſaue vs, We pray thee, for thy names ſake *t*.

t pſa. 14. 26 pſa. 79. 9.

Giue vs grace, O Lord, among theſe daungers to holde and keepe ſuch a courſe, that each perill eſcaped, wee may come ſafe vnto the hauen both with ſhippe and merchandiſe, Amen.

Chap. 36.

Againe touching the glorie of our celeſtiall Countrie.

WHerefore when we ſhall come to thee the Well of wiſedome, vnto thee the laſting light, vnto thee the light which cannot be extinguiſhed, ſo that wee may ſee thee, not through a glaſſe darklie *a*, but face to face, then ſhal our deſire be ſatisfied. For there ſhall bee nothing without vs to bee wiſhed for, but thou, O Lord the

a 1. cor. 13. 12.

b Iam.1.17 ſoueraign goodnes *b*; who wilt bee the reward of the bleſſed, the Diadem of their glorie, and the euerlaſting ioy vpon their
c Eſa.35.10 heades *c*, bringing peace vnto them both inwardly and outwardly in thy peace vvhich paſ-
d phil.4.7 ſeth all vnderſtanding *d*. There wee ſhall ſee thee *e*, loue thee,
e Reue.21.4 and praiſe thee.

In thy light we ſhall ſee light.
f pſa.36.9 For with thee is the wel of life *f*: and in thy light wee ſhall ſee light.

And what manner of light? A light vnmeaſurable, a light without bodie, incorruptible, incõprehenſible, a light which
g Eſa.35.10 Reue. 7. 15 16.17 faileth not *g*, a light vnquenchable, vnapproachable *h*, vncreate,
h 1.Ti.6.16 a true light, an heauenly light; vvhich lightneth the eyes of Angelles, vvhich confirmeth the ſtrength of the righteous,
Iam.1.17 which is the *i* light of lights, & the

the fountain of life *k*, which is none other thing, but euen thou, O Lord my God *l*.

k psa. 36. 9
l psa. 7. 1. 3

For thou art the light in which light we shall see light *m*, that is thy selfe in thy self in the brightnes of thy countenance, when we shall see thee face to face *n*.

m psa. 36. 9
n 1. cor. 13. 12. Reue. 22. 4

What is it to see thee face to face, but euen, as the Apostle saith *o*, To knowe euen as I am knowne: to knowe thy trueth and thy glorie?

o 1. Cor. 13. 12.

To know thy face is to know the power of the Father; the wisedome of the Son; the mercie of the holy Ghost; and the single & simple essence of the glorious Trinitie.

p Mat. 16. 18. Acts 14. 15. Rom. 9. 26

For to see the face of the liuing God *p*, is the chiefest happines, the ioy of angels, and of all Saints *q*, the reward of eternall life *r*, the glorie of the spirits *s*, euerlasting ioy *t*, the crown

q Mat. 25. 21. 23.
r Iam. 1. 12
s Rom. 8. 18. Coloss. 3. 4
t Esa. 35. 10

u Reue. 2. 10 of glorie *u*, the garland of felici-
x 1. Cor. 9 24. 25. tie *x*, rich trãquilitie *y*, the good-
y Heb. 3. 18 ly peace *z*, inward and outward
z Reu. 14. 13 delectation *a*, the paradise of
a Reuel. 7. 15 16. 17. God *b*, celestiall Ierusalem *c*, the
b Lu. 23. 43 blessed life *d*, perfect happines *e*,
Reuel. 2. 7. the ioy of perpetuitie; the peace
c Gal. 4. 26 Reue 3. 12 of God, which passeth all vn-
Reu. 21. 2. 10 derstanding *f*.
d Gal. 6. 8 Reue. 2. 7 This is full happines indeed,
e Esa. 35. 10 Reu. 21. 4. 29 and all the glory of man, euen
f phil. 4. 7. to see his face of his God *g*: to
g 1. cor. 13. 12 Reue. 21. 4. see him that made heauen and
h Gen. 1. 1 Act. 4. 24. earth *h*: to see him that hath
Heb. 1. 2. 10 made man *i*, that hath saued
i gen. 1. 26. 27 psa. 100. 3 man *k*, that hath glorified man *l*
k phil. 3. 20 1. Tim. 4. 10 Man shall see God in know-
l Rom 8. 30 ing him: like him in louing
m psa. 28. 9 psa. 33. 12 him: and praise him in posses-
Esa. 19. 25 sing him. For he shall be the he-
n Gal. 3. 13 1. pet. 1. 18 ritage of his people *m*, of his
Reuel. 5. 9 holie people, of the people
whom he hath redeemed *n*. He
shall bee the possession of their
felicity, hee shall be the reward,
and

and recompence of their hope. I will be, ſaith he *o*, thine exceeding great reward. For great things beſeeme a great perſon. o Ge. 15. 2.

In good ſooth, O Lord my God *p*; thou art much greater than all Gods *q*; & thy reward is exceeding great *r*. p Pſ. 7. 1. 3. q Exo. 18. 11. r Gen. 15. 1.

Neither art thou great, and thy reward little: but as thou art great, ſo is thy rewarde great. For thou art not one thing, & thy reward another.

But thou thy ſelfe art exceeding great: thou thy ſelfe art an exceeding great reward *ſ*. Thou thy ſelfe art both the crowne, and the crowner: the promiſe, and the promiſer: the gift, & the giuer: the rewarder *t*, and the reward of euerlaſting bliſſe. ſ Gen. 15. 1. t Reu. 2. 17.

Thou art then the crowner, & the crowne, O my God, & the diademe of mine honor ador-

ned with glory, the brightnes comforting, the light renuing, the glory adorning, my great hope, the desire, and thing desired *u* from the hart of all Saints.

Thy sight therefore is all the recompence, all the reward, all the ioy which we looke for.

For this is eternall life; this, I say, is thy wisedome: this is eternall life *x* that we know thee to bee the onely true GOD, and whom thou hast sent Iesus Christ.

So that when we shall see thee the only true God *z*, liuing *a*, almightie *b*, simple *c* inuisible *d*; who can neither be containd *e*, nor comprehended *f*: & thine only begotten Sonne *g*, of one substance with thee *h*, and coeternall *i*, euen Iesus Christ our Lord *k*, whō thou didst send into the world *l*, for our saluation in the power of thy holy spi-

u psa.42.1.2
x Ioh.17.3 Reue.2.24
y 1cor.13.12
z Deut 6.4 Malac.2.10
a Mat.16.15 Acts 14.15 Rom 9.26
b Gen.35.11 Reue.4.8
c psa.86.10 Esay 37.16 20
d Col.3.15 1 Tim.1.17
e Iob.25.8.9
f Ier.32.18.19
g Iohn 3.16 19
1 Ioh.4.8.9
h Heb.1.2.3
i Heb.13.8
k Ro.1.1.3.7 1 Cor.16 22.23.24 1 Iohn 6.29

rit:

rit: three persons *m*, and but one in substance: an holy *n*, and God alone *o*, beside whome there is no God *p*, then we shall haue what now we seek, namelie, eternall life *q*, euerlasting glory *r*, which thou hast prepared for them which loue thee *s*, and laid vp for them that feare thee: and wilt giue to them which seek thee *u*, I say, which continually do seek thy face.

And thou, O Lord my God, which didst take me out of my mothers bowels *x*, which recommēded me into thy hand, suffer mee not any more, I beseech thee, to be distracted so on euerie side: but bring mee from outward things vnto my selfe: and from my selfe to thee, that mine heart maie alway say vnto thee, My face hath fought thee out: Lord I will seeke thy face *y*, the face of the

m Mat. 3. 16 17 Mark. 1. 10 11 Iu 3. 21. 22
n Leuit. 11 ver. 44. 45
o Esa. 37. 16 20
p Deu. 33. 26
q Gal. 6. 4
r Reue. 2. 7
s Reue. 21 4. 23. &c.
t 1 Cor. 2. 9
u psal. 35. 19
x psa. 24. 6
y psa. 71. 8

z Psal. 59. 5 Lord of hosts *z*, wherein all the euerlasting glory of the Saints consisteth.

The sight whereof is eternall life, and the euerlasting glorie of the Saints.

Wherefore let mine heart reioyce, that it maie feare thy Name. Let the heart of such as a Psal. 24. 6 seeke the Lord *a*, reioyce: but much more the heart of such as finde him.

For if there be ioy in seeking, how great shall bee the ioy in finding? Wherefore I will alway earnestlie seeke thy face, yea vncessantly will I seeke the same, if happely the gate and doore of righteousnes maie be b Psa. 118. 19 opened vnto mee *b*, that I maie enter into my Maisters ioy *c*. c Mat. 25. 21. 23 This is the gate of the Lord *d*: d Psa. 118. 20 the righteous shal enter throgh the same.

Chap.

Chap. 37.
A prayer vnto the holy Trinitie.

O Blessed Trinitie, three *a* coequall & coeternall persons, one *b* very *c* God, Father *d*, Sonne *e*, and the holy Ghost *f*, which alone inhabitest the eternitie *g*, and the light that no man can attaine vnto *h*: vvho hast made the earth by thy power *i*, and rulest the world by thy wised ome.

Holy, holy, holy *k*, Lord God of Hostes, dreadfull *l* & mightie *m*, and righteous *n*, and mercifull *o*, and wonderfull *p*, who art to be praised *q*, and to be loued *r*.

One God *s*, three persons *t*, one essence, power, wisedome,

a Mat. 3. 16. 17. Mar. 1. 10. 11 Lu. 3. 21. 22
b Deut. 6. 4. 2. King. 19 15. 19.
c Iere. 10. 10 2. Chr. 15. 3
d Mat 11. 25 Mar. 13. 32
e Ioh. 3. 16. 19
I Iohn 4. 9
f 2. cor. 13. 13
g Esa. 57. 15
h 1. Ti. 6. 16
i Ier. 51. 15
k Esa. 6. 3
Reue. 4. 8
l Deut. 7. 21 Dan. 9. 4.
m Exod. 20. 5 psa. 24. 8.
n psa. 116. 5 Esa. 45. 21
o Exo. 34. 6
pſ. 86. 5. p pſ. 8. 1. 9. q Exo. 15. 11. 1 Chr. 16. psa. 96. 4. pſ 145. 3. r Deu. 6. 5. 1 Deu 6. 4. 2. Ki. 9. 15. 19. t Lu. 3. 21. 22

goodnes,

goodnesse, and one vndiuided Trinitie: Open to mee, which call vnto thee, the gate of righ-
u Psa. 118.8 teousnes *u*, & when I am come in, I will praise the Lord.

Lo, most honorable housholder, I a poore begger knock at thy doore; command the doore to bee opened vnto mee vvhich
x Mat. 7.5 knock, who hast said *x*, Knock and it shall be opened.

For doubtlesse the groanes of my pained bowels, and the cry of the teares of mine eyes knock at thy gate, O most mercifull father.

O Lord, my whole desire is before thee *y*, and my sighing is
y Psa. 38.9 not hid from thee.

O Lord, hide thy face no longer fro mee *z*, neither cast
z Psa. 27.9 thy seruant away in displeasure.

Most mercifull Father, heare the complaint of thy Son, and reach him thine helping hand,

that

that it may bring me out of the horrible pit *a*, out of the lake of miſerie, and from the mirie claie, that I periſh not in the ſight of thy pitifull eyes, and in the preſence of thy bowels of mercie; but may eſcape vnto thee my Lord God *b*, that I may ſee the riches of thy kingdome, and euermore beholde thy face *c*, and ſing praiſes to thine holy name.

O Lord, which doſt wondrous things *d*, comforteſt mine heart through the remẽbrance of thee, and inlightneſt my youth, caſt mee not off in that time of mine age *e*, but reioyce all my bones, and renew my ſtrength like the Eagles *f*.

a pſa. 40. 2

b Pſa. 7. 1. 3
Mat. 4. 7. 10

c 1. cor. 13. 12
Reue. 22. 14

d pſa. 72. 18

e pſa. 71. 9

f pſa. 103. 5

FINIS.

1111.a.24

A right Christian Treatise,
entituled
S. AVGVSTINES
Praiers:

Published in more ample sort
than yet hath been in the English tongue:
purged from diuers superstitious points, and adorned with manifold places of the Scripture,
by
THOMAS ROGERS.
Wherunto is annexed Saint
AVGVSTINES
Psalter,

Translated and quoted by
the same T. R.

1. Thes. 5. 17.
Pray continually.

Imprinted at London for the
Companie of the
Stationers.
1616.

40
3 14
221

IN this place both to satisfie thee (beloued) and that thou also the better maiest (if it please thee) answere mine aduersaries, I thinke it my part to shew the reasons of my translating, correcting, and adorning this Book. For some perhaps, to translate that which is once done alreadie, will thinke it vanitie, to amende that which no godly man would euer enterprise to correct, will iudge it presumption, and to adorne that which was (though often imprinted) yet neuer so put forth, will deeme it curiositie. And so I shall be counted vaine for my translating, ouerbolde for my correcting, and verie curious for my quoting this book. It stands me therefore vpon to shewe the causes of doing what I haue done: wherein I will bee the more briefe, because elsewhere I haue somwhat touched the generall points: and what there I haue spoken, hath apt relation vno this place. *In the Epistle dedicatorie before S. Augustines priuate talke with God, and also in the second Epistle before the Imitation of Christ.*

And

Causes why this booke was translated, being in English before.

And first for my translation, to ouerpasse in silence the well acceptation of Saint Augustines priuate talke with God, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by the honourable of famous memorie master Secretarie Wilson, for whose iudgement sake chiefly, which I knew was verie learned and sound, I chose him to be a patron thereof, sufficient causes both to encourage me to goe forward, and to cleere me from all suspicion either of vanity, presumption or curiositie for doing as I haue done, I say, the rather I put this booke into English, for that I saw the other, before in our Vulgar tongue (whosoeuer was the translator of the same, or what copie soeuer the Printer followed) was verie vnperfect; as by comparing this my translation with the other to English, and both with the Latine copie may easily appeare. And therefore that neither the aduersarie might haue iust occasion to carpe, nor the godlie to complaine hencefoorth that it is not perfected, I thought

thought good faithfully to tranſlate the ſame. Furthermore, were nothing at all (as more than halfe was) left out, yet good cauſe I had to tranſlate it, both becauſe of the errors therein contained, which were neceſſarily to be corrected, and of the manifolde ſentences of holy Scripture comprehended therein, which were needfull to be quoted. So that both that the godly might not bee eyther infected, or offended by the one, and that many might bee allured to read, and in reading confirmed by the other, I tooke the tranſlation thereof vpon mee: for otherwiſe neither could the faults be rightly amended, nor the places duly applied.

Cauſes of correcting this book.

Secondarily, my correcting of this book, I haue hope no good man will miſlike. For I did it not raſhly of preſumption, but with the teſtimonie of a good conſcience, with the warrant of God his word, and after the example too of ſuch, who for dooing the like are not diſpraiſed. For if the Spirit of God commaund vs, *To trie euery Spirit* b, *to trie all things*, *and to keep*

b 1 Ioh. 4. 1

c 1 The. 5 21 *keepe that which is good* c, *to doe all*
things vnto edification d, not vnto the
d 1 Cor. 14 26 destruction of soules; and if both
those noble and good men of Beræa
did examine the doctrine euen of the
e Acts 17 10 Apostles themselues e, and diuers
godly men in our age haue tryed, and
purged the writings of other men,
and that to the great benefit of the
Church and their owne commenda-
tion; I trust I am not blame worthy
for trying, and for choosing that
which good is, and refusing that
which eyther might infect, or be of-
fensiue to the godly; but should doe
very ill, both against God, against
man, and against my conscience too,
if I did not so; hauing both so holie
a commander to obey, and so wor-
thy examples to imitate. Againe, by
the censure euen of any indifferent
iudge, I may with as good, and bet-
ter authoritie eyther quite omit, or
Christianly conuert that which is ill
vnto good purpose, than some euill
disposed persons eyther altogether
leaue out, or wickedly change that
which good is, to the ingrafting of ill
opinions,

opinions as did both *Io. Baptista Ficklerus* a Papist in his handling that book intituled, *De iure Magistratus in Subditos*: and also, *Iohan de Alos* another Papist, in corrupting the holie Psalmes of Dauid, & applying them most sacrilegiously vnto the Virgine Marie. And thus briefly for my correction in generall.

What thinges corrected.

Now furthermore would be shewed particularly what I haue corrected, how I haue corrected the same, and why. The places which I haue corrected, bee eyther manifestly erronious, or scapes vnwittingly (for so charitie and circumstances will me to iudge) committed.

Faults manifestly erronious.

Of the former sort be praiers which tend either to make workes meritorious, as where among other things petition is made by the Author, that he may *Amando mala sua redimere* f, and haue teares granted, *Qua peccatorum possint dissoluere vincula* g: or to make Saints intercessors for vs, as dooth this prayer vnto the house of God, *Tu die, tu roga Deum, vt dignum me faciat participationis gloriæ tuæ* h:

f Med. cap. 1
g Med. cap 40
h Med. cap 20

againe vnto the same house of God, *Adiuuent me merita tua, subueniant prauitati meæ sanctæ & purissimæ orationes tuæ quæ inefficaces apud Deum nullatenus esse possint* i: so dooth this, *Da mihi effectum petitionis & desiderii mei intercedente, & orante, & impetrãte gloriosa virgine, genetrice tua Maria domina mea, cum omnibus sanctis* k: and this, *Da mihi gratiam lachrimarum, &c. propter merita, & orationes eorũ, qui tibi placuerunt, & deuotissimè seruierunt* l: and this especially, *Exaudi nos Trinitas sancta, & conserua ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem confessorum, per castitatem Virginum, & per intercessionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* m: or prayers finally either vnto the dead, as is both the whole foure & twentith chapter, after the Latine copie, and these also in another place n, *Sancta & immaculata virgo, Dei genetrix, Maria, & mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum, cuius meruisti*

i Med. cap. 20

k Med. ca. 25. and. cap. 36.

l Med. cap. 36.

m Med. ca. 40

n Med. ca. 40

meruisti effici templum. S. Michael, S. Gabriel, S. Raphael, S. chori Angelorum, Archangelorum, Patriarcharum, atque Prophetarum, &c. vos rogare præsumo, vt pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus diaboli, & de morte perpetua merear liberari: or prayers for the dead, as this is, *Præsta domine, &c. defunctis fidelibus requiem sempiternam* o. Againe, p *Omnibus etiam Christianis defunctis adiutorium præstare digneris, & defunctis fidelibus absolutionem & requiem sempiternam per æterna secula.*

o Med. ca. 40
p Med. ca. 40

Of the later sort be these especialli, and such like words in one chapter q: *Respice clementissime rex qui patitur, & reminiscere benignus pro quo patitur, &c, Candet nudum pectus, rubet cruentum latus, tensa arent viscera, &c.* and these and such like in another r: *Ego inique egi, tu pœna multaris, ego inique egi, tu tortura subijceris, ego superbius, tu humiliaris, ego tumui, tu attenuaris, &c.* Such is the whole 19. cha. in a manner after the Latine copy: and finally, so bee these and such like (for to recite all the

Scapes vnwittingly committed.

q Med. cap. 6

r Med. cap. 7

wordes, I thinke it not conuenient) in another [*Hei mihi quia videre non potui Dominum angelorum, humiliatum adconuersationem hominum, &c. Vtinam cum fælice Ioseph Dominum meum de cruce deposuissem, aromatibus condiissem, in sepulchro collocassem, &c.* In which my correction, I haue had speciall care to leaue as little out as might be; and therefore did I thinke it better to change vnto good purpose that which is contrary vnto the Christian faith, where aptly I could so do, than quite to omitte whatsoeuer was amisse. In which respect I haue changed the 24. chap. after the Latine copie, in my translation the 23. which is a prayer vnto saintes, as also these words, *Propter merita, & orationes, &c.* and applied them vnto Christ. The other errors I haue quite left out. Likewise among the scapes, some things I haue omitted, and some things I haue changed. I haue omitted the whole 19. chap. in the Latine copy, which is the cause I haue one chapter lesse in my translation, than is in the Latine, and also these wordes,

R. Med. ca. 41

Manner of correcting this Book.

1 Med. Ca. 36

and

and the reſt tending to the like effect; u *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conuerſationem hominum, &c. Vtinam cum fælice Ioſeph. dominum meum de cruce depoſuiſſem, aromatibus condiſſem, in ſepulchro collocaſſem, &c.* That which I haue altered are the reſt ſpecified before: the onely difference betweene the Latine copie and mine in thoſe places is, for that I turne the preſent tenſe into the preterperfect tenſe, which agreeth to the truth. u Med. ca. 14

It remaineth now that I doe yeelde the reaſons why I haue corrected theſe faults. And firſt for the errors: the chiefeſt cauſes of my correcting them was, for that they be contrarie to Scripture, and might both infect the ſimple, and coole the zeale euen of the ſtrong: but another was, becauſe I ſawe many places in this book did ouerthrow them quite. As firſt the places for merits are ouerthrowne, as by the other, ſo eſpecially by theſe, *I acknowledge that no penance can ſatisfie for my ſinnes* x: and againe *If thou examineſt my righteouſnes, lo, I* x Aug. trait 2 ca. 38. p. 193

Speciall reaſons of correcting the errors & ſcapes in this book.

y Aug ptaier ca. 39. p. 201

ſtink like a dead carion y. Secondlie, interceſsion vnto Saints, with praying vnto the dead is ouerthrowne: by theſe and ſuch like places; *What other interceſſor ſhould I direct vnto thee but*

z Aug ptaier cap. 22.

euen him z *who is the reconciliation for our ſinnes, and ſitteth at thy right hand making requeſt for vs? For what is it to*

a Aug. in the ſame chapter pag. 21

call vnto the truth in truth a, *but euen to call vnto the Father in the name of the Sonne* (not of Saints)? *There is nothing behinde to adde: for I haue ſent*

Aug. ptaier ca. 8. p. 35

mine whole hope vnto thee b. *I haue directed thy beloued Sonne mine aduocate vnto thee: and I haue ſent thy glorious childe to be a mediator betweene me and thee: I haue ſent I ſay an interceſſour, through whom* (not through *Marie* or any other Saint) *I hope to get pardon.*

d Aug. ptaier pag. 21.

For what is more acceptable c, *then to call vpon the begetter in the name of his onely begotten, to moue the Father vnto mercy in the recordation of his Sonne, to mitigate the wrath of the King through naming of his deare childe, &c.* Thirdly, praying that the faithfull departed out of this life, may haue reſt, is alſo in diuers places ouerthrowne, as where

where it is ſaid d, *Happy is the ſoule which departing from the earthly body goeth directly into heauen, ſecure it ſelfe & quiet &c. O happy are all thy Saints, O Chriſt, which haue paſſed ouer the Sea of this mortalitie c, and attained vnto the hauen of perpetuall quietnes, ſecurity and peace, where they are at reſt, and alwaies ioyfull and merrie.* And therfore conſidering this contrarietie of the Author, I thought it beſt to publiſh thoſe things which were coſonant to the true faith, and to omit whatſoeuer ſauoured eyther of hereſie or ſuperſtition.

d Auguſt. praier. cap. 22. p. 87

e Auguſti. praier. c. 23. p. 90

And for the eſcapes, I am to yeeld the ſame reaſon, which I haue giuen for my correcting the errors. For as they for the moſt part, bee contrarie vnto the Scriptures, ſo be diuers places in this kook, as eaſily I could ſhew againſt them. I except only the ſcapes contained in the 41. Chapter after the Latine copie: the which as alſo the other ſcapes and errors I am perſwaded were the Author liuing, hee would gladly either amend himſelfe, or ſuffer them to be reformed. I often

make

make mention of the Latine copie, becauſe that hath one Chapter more then this hath, which commeth to paſſe by leauing out the 19. Chapter.

Cauſes of quoting this booke with places of Scripture.

Thirdly, and laſt of all, I haue adorned this booke with places of Scripture, both to ſhew from whence that which good is, both is and ought to be taken: and alſo to mooue the zealous Chriſtian the more earneſtly to read this booke. For when it is apparant, that prayers and meditations be deriued out of the pure fountaine of Gods holy word, many are not a litile not onely pricked forward vnto the reading, but alſo ſtrengthened and comforted much in mind, when they doe read them.

Which being ſo, I truſt thou wilt accept my trauell in good part, and at the leaſtwiſe read this booke as diligently now, being both made perfect, corrected and adorned, as earſt thou haſt done, when it neither had ſo many prayers in it by halfe as now it hath, nor was ſo pure frō error, nor ſo authoriſed with the warrant of Gods word for the comfort of the ſoule as now it is.

And

And thus I commend both thee & my ſelfe into his hands who hath not onely made, but alſo redeemed vs for his owne glorie and praiſe.

The 10. of Iune, An. 1581.

Yours in Chriſt,

Tho. Rogers.

A right Christian Treatise, containing many holy & heauenly Meditations: Written as it is thought, by that reuerend Fathers. Augustine.

Chap. 1.

A prayer vnto Almightie God for grace to lead a new life according to Gods holy word.

O Lord my God *a*, giue mee grace from the verie bottome of mine heart to desire thee; in desiring, to seeke thee; in seeking, to find thee; in finding, to loue thee; in louing, vtterly to loath my former wickednesse. a psa. 7.3 psa. 18.1

O Lord my God, giue I beseech

seech thee to mine heart repentance, to my spirit contrition, to mine eies a fountaine of tears, to mine hands liberalitie vnto the poore.

b psa. 5.2

O my King *b*, quench in mee the desires of the flesh, and inflame within my breast the fire of thy loue.

Driue away from me the spirit of pride *c*, ô my redeemer *d*, and of thy mercie bestow vpon me the treasure of thy humility.

c Eccl. 3.4.
d Mat.20.21
e Mat.11.29.
f Luke 9.56

O my Sauiour *f*, remoue from my minde the rage of wrath, and gratiouslie giue mee the shield of patience.

Plucke euen from the verie roote of mine heart the rancour of malice ô my Creator *g*; and make mee to enioy the sweetnesse of a quiet minde.

g Gen.1.26

Giue me (O most louing Father *h*) a sounde faith, a right hope, and a constant loue.

h Mat.6.9.

O my gouernour *i*, driue away

i Eccl.23.8

way farre from mee all vanitie; and ſuffer mee to haue neither an vnconſtant minde, nor a wandring heart, nor a ſcurrilous mouth, nor a proude looke, nor a greedy belly, nor a ſlaundering tongue, nor itching eares after curioſitie, nor a coueteus mind after riches *k*, nor polling hands to abuſe my power, nor ambitious motions to get vaine glory: let both curſed hypocriſie, and poyſoned flatterie, and proud contempt of the poore, and violent oppreſsion of the weake, let both burning coueteouſnes, and cankered enuie with damnable blaſpheming of thy Name, be alwaies farre from thy ſeruant.

k Pſal. 119.

O my Maker *l*, make a large diſtance betweene me & raſhneſſe, betweene mee and wickednes, betweene me and frowardnes, betweene me and vnquietnes, betweene me & idlenes,

l Pſa. 139. 8

nes, betweene me & drousines, betweene me and blockishnes.

Grant that my heart prooue not blinded, my senses obstinate, my manners sauage: but let me delight in goodnes, and follow counsell, & neuer loose the bridle of my tongue, nor cruelly make a prey of the poore, nor violently oppresse the weak, nor vniustly slaunder the innocent, nor negligently regard inferiours committed to my charge.

Finally, let me vse neither crueltie towards my seruants, nor treacherie towards my friends, nor violence vpon my neighbors. O my God, my mercifull God, *m*, euen through thy beloued Sonne *n* I beseech thee, giue mee grace to exercise my selfe in the works of mercie, and in godly cogitations, namely, to weepe with them that weep *o*, to instruct such as goe astray *p*, to helpe

m psa. 5. 9. 17
n Eph. 2. 18.
o Rom. 12. 15
p Iam. 5. 9

helpe the afflicted *q*, to cherish the poore *r*, to comfort the sorrowfull *s*, to releeue the oppressed, to nourish the hungry, to refresh them which mourn, to forgiue my debtors *t*, to pardon them which haue hurt me *u*, to loue them which hate mee *x*, to render for euill good *y*, to despise none *z*, but to honour all *a*, to imitate the vertuous *b*, to shunne the wicked *c*, to embrace vertue *d*, to flie sinne *e*, in aduersity to be patient *f*, in prosperitie to be continent, to set a watch before my mouth *g*, and a seale of wisedome before my lips, to despise earthly *h*, and to couet after heauenly thinges *i*. Amen.

q Mat. 25 33
r Esa. 58. 7
s Mat. 25. 35
t Mat. 6. 12
u Ro. 12. 19
x Mat. 5. 44
y Ro. 12. 19.
z pro. 14. 21
a Ro. 12. 18
b 1 cor. 13. 8
c prou. 4. 14
d psa. 5. 9
e 1 pet. 3. 9
f Rom. 5. 3
g Ecc. 22. 26
h phil. 3. 7. 8
i Col. 3. 1. 2

Chap.

Chap. 2.

An accusation of mans vnworthinesse, and a commendation of Gods infinite mercie.

a Gen. 1. 29 THus my maker *a*, I haue asked much, & yet haue deserued nought.

I confesse, yea alas I confesse, that not onely I deserue not those blessings which I doe require, but also doe deserue b Iob 10. 8 many exquisite torments *b*.

c Mat. 21. 31 d Lu. 23. 40 Notwithstanding, euen publicans *c*, harlots, and theeues *d*, who in a moment, plucked from out the iawes of the enemie, are taken into the armes of the shepheard, doe embolden me to doe as I doe.

e Gen. 1. 1 psa. 148. 1 f Reue. 15. 3 For albeit thou ô God, maker of all things *e*, art wonderfull in al thy works *f*, yet art thou most won-

wonderful in the works of mercie: therefore diddeſt thou ſay by one of thy ſeruants *g*; His mercies are ouer all his workes. g Pſal 14. 19

And although thou ſpeakeſt this but of one, yet we truſt it is meant of thy whol people; My louing kindneſs will I not take from him *h*. For thou deſpiſeſt none, thou caſteſt none away, thou abhorreſt no man, vnleſs it bee him who madly abhorreth thee. Hence it is, that being moued, thou ſtrikeſt not; but if they ſurceaſe, thou poureſt thy bleſsings vpon them which prouoked thee. h Pſa. 71. 14

O my God, the horne of my ſaluation *i*, and my refuge, I, wretch that I am, haue prouoked thee: I haue done euill in thy ſight, I haue ſtirred vp thine anger: I haue deſerued thy diſpleaſure, I haue ſinned, & thou haſt ſuffered; I haue offended, yet thou beareſt with me. i pſa. 18. 2

If

k Ecc. 18 21 l Luk. 15 10

If I repent thou spareſt *k*: if I returne, thou embraceſt *l*; yea, beſide all this, though I defer, thou waiteſt.

Thou reclaimeſt him which wandereth, thou inuiteſt him that reſiſteth, thou lookeſt for him that ſleepeth, & him thou imbraceſt which returneth.

Thou teacheſt the ignorant, thou comforteſt the penſiue, thou liftſt vp from deſtruction after a fall, thou giueſt to him

m Mat. 7. 7

that asketh *m*; he that ſeeketh, findeth thee, and thou openeſt to him which knocketh.

n pſa. 13 46

Loe, ô Lord God of my ſaluation *n*, what I ſhould ſay for my ſelfe I knowe not, and how I may anſwere, I am ignorant: without thee ther is no refuge,

o Pſa. 139 7

from thy ſight no ſecret place

p Deut. 10 10

can hide *o*, thou haſt ſhowne me a way to liue well *p*, and giuen mee knowledge how to walke, thou haſt threatned me hell

hell fire *q*, and thou haſt promiſed the glorie of Paradiſe *r*.

q Eze. 18. 13
r Rom. 2. 10

Now O Father of mercies, & the God of all comfort *s*, pierce my fleſh with thy feare, ſo that by fearing, I may eſcape ſuch things as thou dooſt threaten; and reſtore to mee the ioy of thy ſaluation *t*, that by louing I may taſte the felicitie vvhich thou haſt promiſed *u*.

s 2. Cor. 1. 3
t pſa. 51. 12
u 1 Cor. 2. 9

O Lord, my rocke & my fortreſs *x*: my God, my refuge, & my Sauiour *y*: put thou in my remembrance the things which I ſhould conceiue of thee, teach me by what words I may call vpon thee, inſtruct me with what good works I may pleaſe thee.

x pſal. 17. 3
y Pſa. 18. 2

For I knowe, indeed, I know one good worke, wherein thou art much delighted; and another which thou dooſt not deſpiſe. Thy ſacrifice is a contrite ſpirit *z*: a contrite and a broken heart,

z pſa. 51. 17

heart, O GOD, thou doest not despise.

a Psal. 11. 2 O my God mine helper *a*, enrich mee with these thy giftes, with these defenses arme thou me against the enemy; let this bee the water to quench the flames of sin, reach out of thy goodnesse this refuge against the passions of my desires.

b psa. 140. 7 O Lord God, the strength of my saluation *b*, let me not be of that number which for a time beleeue, but when temptation c Luke 3. 18 commeth, goe backe *c*.

Couer thou mine head in the d psa. 104. 7 day of battell *d*, O mine hope in affliction, and my saluation e psa. 27. 1 in the time of trouble *e*.

Thus, ô Lord my light & my saluation, what I neede I haue asked: & what I feare, thou art priuie of; but my conscience gnaweth, and the secret cogitations of the heart reproueth my boldnesse, and what loue ministreth,

fireth, feare ſcattereth; zeale ſtirreth vp, feare checketh; my wicked deedes ſtrike a terrour: but thy goodnes maketh bold; thy mercie incourageth, my wickednes keepeth mee backe: and to ſay more truly, the fantaſies of vices come freſh into my remembrance, which beate backe the boldneſſe of preſumptuous minds.

Chap. 3.

A complaint of a ſinner, whoſe praier God heareth not in reſpect of his diſobedience.

FOr hee that is woorthie hatred, how can hee require mercie! hee which hath deſerued paine, how can hee deſire glorie!

He prouoketh the Iudge, that laying ſatisfaction for his offence apart, ſueth to be honoured vvith rewards. Whoſo is

condemned

condemned to punishment, is too bolde with the King, if he seeke to bee crowned with an vndeserued garland. That foolish childe dooth prouoke the sweet affection of his louing father vnto wrath, that after reproches offered, will vsurpe the dignitie of inheritance, before hee haue repented him of his fault.

a Mal. 2. 10. O my Father *a*, why cal I into minde what I haue done? I haue deserued death, and I beg life. I b psa. 5. 2. haue moued my King *b*, whose assistance impudently I doe craue: I haue despised the iudge c Iob 9. 15. *c*, and yet rashly I beseech him to bee mine helper. Proudely I haue refused to heare my father, whom notwithstanding I presume to haue mine helper. Wo is me, how late doe I come! alas alas, how slowly doe I hasten! wo is me, because I runne after woũds, refusing being whole to auoid

auoid the darts. I haue neglected to foreſee the daies, but now am troubled ſtanding at deaths doore. I haue encreaſed my wounds, becauſe I haue not feared to adde ſin vnto ſin.

With a freſh wound I haue embrued my ſcarres, becauſe I haue augmented mine old ſins by my daily tranſgreſsions, and what GOD by his medicines had healed, I by my frantick ſcratching haue opened.

The skin which going ouer the woũds did hide the diſeaſe, throgh the breaking out of the corruption, is become rotten, in as much as wickednes vſed againe, made the mercie once granted to be of none effect.

For I knowe it is written, At what time ſoeuer the righteous man ſhall commit wickednes, all his righteouſneſſe which he hath doone, ſhall not be mentioned *d*. Now, if the righteouſneſs dEze. 18. 24

nesse of a righteous mã through sinne shall bee forgotten, how much more shall the repẽtance of a sinner turning againe vnto wickednes? How often haue I as a dogge returned vnto the vomit *e*, & like a sow wallowed in the mire *f*? I acknowledge, becaus for mee particularly to remember all, it is impossible, I haue taught many to sinne, which knew not what sinne meant: many that were bent to sinne, I haue perswaded therunto: such as haue resisted, I haue compelled, and haue consented to such as haue gone about wickednes. Snares I haue laide for them which haue kept the right way, and haue made a pitte for such as haue sought the same; yea, I made no conscience of committing sinne, and feared not to forget thy lawes.

e pro 26.11
f 1 pet. 2.12.

g Ibid. 1.36 But thou a righteous iudge *g*, sealing

sealing mine iniquitie vp as in a bag *h*, lookest narrowly vnto all my paths, and numbrest all my steppes. h Iob.14 17

Thou hast held thy peace, thou hast alway beene silent *i*, thou hast been patient a long time: but, out alas, one day thou wilt cry like a woman in trauel *k*. i Psal.50 21 k Esa.42 14

Cap. 4.

How God the righteous Iudge should be feared.

O Lord, God of Gods *a*, of great kindnes *b*, I knowe how thou wilt one day appeare *c*: I know thou wilt not keepe silence *d*, at what time the fire shall deuour before thy face, and a mightie tempest increase about thee: when thou wilt call the heauen aboue, & the earth to iudge thy people: and lo, all my sinnes shall be laide open *e* before so many thousand peo- a Deut.18. 17 b Ioel.2. 13 c Acts 1. 11 d psal.50.5 e Cor.4.5

ple, and not only all my wicked deedes, but also all mine euill thoughts, and wordes shall bee manifest before all the companies of Angels.

So many Iudges then shall I wretch stand before, as haue excelled in well dooing. So many shall giue sentence to my confusion, as haue shewed mee examples to liue vprightly. So many shall be witnesses to conuince me, as haue both instructed mee with their godly exhortations, and prouoked mee vnto imitation by their righteous dealing.

O my Lord I know not what to say; I cannot tell what answere to make: and being now in extream perill, my cõscience troubleth, my secrete cogitations torment, my couetousnesse fettereth, my pride accuseth, mine enuy hateth, my lust inflameth, my riotousnes troubleth,

bleth, my gluttony ſhameth, my drunkenneſs confuteth, my detraction teareth, my diſcord parteth, my anger diſquieteth, my lightneſſe diſſolueth, my ſloth oppreſſeth, my hypocriſie deceiueth, my flattery breaketh, my fauour liſteth vp, my ſlaunder pricketh me.

Behold my deliuerer from the fierce nations, behold vvith whom I haue liued, with whom I haue ſtudied, with whom alſo I haue kept promiſe from the day of my birth.

The ſtudies which I delighted in, doe now condemne me, which once I praiſed, diſpraiſe me now. Theſe are the friends vpon whō I reſted, the teachers to whō I liſtened, the maiſters whom I ſerued, the counſellers whom I beleeued, the citizens vvith whom I dwelled, the companions whom I conſented vnto.

f Psal.5.2 Alack, my king & my God *f*, that my freedome is so long kept fro me. Alack, ô my light
g Psal.27.1 *g*, that I haue remained vvith
h Psa.120.5 the dwellers of Kedar *h*. And seeing holy Dauid hath saide,
i psa.120.6 Too long *i*; how much more may I vvretch say, My soule hath too long been a stranger?
k Psa.18.1.2 O God my strength *k*, in thy sight shall none that liueth bee
l Psal.143.2 iustified *l*. My trust is not in the sonnes of men. Whom vvilt thou finde righteous *m*, if thou
m Ro. 3. 20 iudge without mercie? And vnlesse in fauour thou preuent the wicked, there will not bee to glorifie the good.

For I doe beleeue, O my sal-
n Psal.88. 1 uation *n*, vvhich thing I haue heard, how that thy bountifulnesse leadeth mee vnto repen-
o Rom.2. 4 tance *o*: the sweet words of thy mouth haue sounded in mine eares, No man can come vnto mee, except the Father vvhich sent

sent me drawe him *p*.

Now, becauſe thou haſt taught mee, and mercifully endewed mee with this knowledge, from the bottome of mine heart, and with all the power of my minde, I humbly pray thee O Almightie Father, with thy moſt welbeloued ſon *q*; and thee ſweet Son with the moſt cheerefull comforter *r*, I beſeech thee drawe me *ſ*, ſo that I may runne after thee by the ſauour of thy good Oyntments.

p Iohn 6.44

q Mat. 3.17
r Ioh. 14.16
ſ Sal. ſong. 1 ver. 1.2.3

Chap. 5.

A prayer vnto God the Father through his Sonne Ieſus Chriſt.

VNto thee do I call *a*, 6 God, euen vnto thee doe I call. For thou art neere vnto all that call vpon thee, to all that call vpon thee in truth *b*.

a pſal. 25.3
b pſal. 145.18

c Ioh.1.14.6 Because thou art the trueth c, teach me I beseech thee of thy goodnes; O holy truth, teach mee to call vpon thee in truth. For of my selfe I am ignorant d Rom.8.26 how to doe so d: but mine humble request is, O blessed veritie to be taught of thee.

e 1cor. 1.20 f Iohn 17. 3 For to be wise without thee, is but foolishnese e; but to know thee f, is perfect wisedom.

g Psa.119 12 Instruct me in thine heauenly wisedome; and teach mee thy statutes g. For I verily doe beleeue that hee is blessed, whom thou chastisest, O Lord, and h Psa.94.1 teachest in thy law h.

My desire is to call vnto thee: now grant, I pray thee, I may do so in truth.

What is it to call vnto the truth in truth, but euen to call vnto the Father in the name of i Ioh.15.11 k Iohn 17.6 l Psa.119.46 the Sonne i? Then, holy Father, thy word is the truth k: the beginning of thy word is truth l, for

for this is the beginning of thy wordes, that the Word was in the beginning *m*.

m Iohn 1.1

In that very beginning I worship thee the chiefe beginning. In that same verie worde of truth, I call vnto thee the perfect truth; in which thou the very same truth, direct mee in thy truth, and teach me.

For what is more acceptable, then to call vpon the begetter, in the name of his onely begotten? to moove the father vnto mercy, in the recordation of the son? to mitigate the wrath of the King, through naming of his deare child?

So haue the guilty bin wont to bee deliuered out of prison; the fettered loosed: and such as haue been adiudged to the death, haue not only been pardoned, but gotten beside extraordinary fauour, while they haue expressed their tender af-

fection toward a deerely beloued childe to angry Princes; finally, so haue trespasing seruants escaped punishment at their masters handes, euen through the intercession of their sweet sons. Euen after the like sort by the tender loue of thine Almightie Sonne, I humblie beseech thee, O Almighty Father, bring my soule out of prison *n*, that I may praise thy Name. By thy coeternall, and onely Sonne *o*, I pray thee deliuer mee from the chaines of sin; & through the intercession of thy Son, that sitteth now at thy right hand, restore me vnto life, to whom mine owne desertes do threaten a deadly sentence.

n psal.14.7

o Ioh.3.16 18

For what other intercessour should I direct vnto thee, but euen him which is the reconciliation for our sinnes *p*, and sitteth at thy right hand, making request

p 1 Ioh.2.2

requeſt for vs *q*.

Behold mine aduocate with thee God the Father *r*; behold the moſt hie prieſt *ſ*, which needeth not to be ſanctified by the bloud of any thing *t*, but ſhineth gloriouſly embrued with his owne blood; behould the ſacrifice holy, acceptable, and perfect *u*, offered & receiued for a ſweet ſmelling ſauour *x*: behold the lambe vndefiled *y*, that as a ſheepe before his ſhearers opened not his mouth *z*: neither ſpake a worde when hee was buffeted with fiſts *a*, ſpet vpon *b*, & vpbraided; finally, which did no ſinne *c*, and yet bare our ſinnes *d*, by whoſe ſtripes wee are healed.

q Rom.8. 34
r 1 Ioh.2.1
ſ Heb.8.2
t Heb.9. 11.12
u Heb.9. 22
x Eph.5.2
y 1 Pet.1. 19
z Elay 53. 7
a Mat.14. 65
b Mat.26 67
c 1 Pet.2 22
d 1 Pet.2 24

Chap. 6.

A prayer vnto God the Father for mercy, in respect of the bitter paines of his deere Sonne.

a Mat. 5. 45

BEhold, louing Father *a*, thy moſt louing Sonne, which hath indured ſuch wicked things for my ſake.

b Eccle. 24 1

O moſt gratious Prince *b*, behould him which hath ſuffered, and of thy goodneſſe call him into minde for whom hee hath ſuffered.

c 1 Cor. 5. 21

Is not he that innocent one *c*,

d Rom. 8 32

O my Lord, euen thy ſonne *d*, whom thou gaueſt, to redeeme

e Gal. 5. 13

thy ſeruant *e*? Is not this the au-

f Ioh. 11. 25

thor of life *f*, that being broght

g Eſa. 53. 7

as a ſheep vnto the ſlaughter *g*,

h phil. 2. 8.

& ſhewing himſelfe obedient to thee, euen vnto the death *h*,

i Gal. 3. 13

dreaded not to end his life with a moſt cruell death *i*?

Re-

Remember, O worker of ſal-
uation, how this is he, whō thy
will was ſhould be partaker of
mine infirmitie *k*, notwithſtan-
ding thou hadſt begotten him
of thine owne power *l*. Out of
doubt he is a God with thee *m*,
which tooke my nature vpon
him *n*, & in that fleſh aſcended
vpon the croſſe *o*, and ſuffered a
moſt grieuous puniſhment.

O lord my God *p*, caſt the eies
of thy maieſtie vpon the worke
of thine vnſpeakable mercie.

Beholde thy ſweete Sonne,
whoſe whole bodie was ſtret-
ched forth *q*.

Behold his harmeleſs hands *r*,
diſtilling foorth godly bloud;
and being pacified, forgiue the
ſinnes which mine hands haue
committed.

Behold his naked ſide pier-
ced through vvith a ſharpe
ſpeare *ſ*; and renewe mee with
the holy fountaine, vvhich I
beleeue

k Eſay 53.3
l pſal.1.7
m Mat.16.16
n Iohn 1.14
o Luk. 13.33
p Pſa.7.3
q Mar. 13.22
r Iob 20.20 25.
ſ Iohn 9,37

beleue flowed from his side.

Beholde his vndefiled feete, that haue neuer stoode in the way of sinners *t*, but euer walked in thy lawe, dented through with cruell nailes *u*, and make my paths perfect in thy waies, giue me grace to abhor all wicked steps, take fro me the waie of lying *x*, and grant me graciously to chuse the way of truth.

t Psal. 1. 1

u Ioh. 20. 20

x psa. 118. 29

O king of saints, by this most holy Saint, by this my Redeemer *y*, I beseech thee, make me to run the way of thy commandements *z*, that in spirit I may be knit vnto him, which abhorred not to be clothed vvith my flesh *a*.

y Col. 1. 4.

z Psa. 132. 12

a Iohn 1. 4.

O mercifull Father, remember how the same thy most deere Son, being a yong man, bowed his white necke with his head, and gaue vp the Ghost *b*.

Behold, O most gratious maker *c*, the humanitie of thy beloued

b Ioh. 19. 30

c psa. 100. 3

loued Sonne, and haue pittie vpon the weaknes of thy fraile workmanship.

Beholde how his breast became white, his side bloudie, his bowels drie, his sight dim, countenance pale, his armes stiffe, how his legs hung, and the streame of blessed bloud watered his pierced feet.

Behold, O glorious Father *d*, the torne members of thy tenderly beloued Sonne, and graciously remember what my substance is. d Psal. 1. 7 Heb. 1. 5.

Behold the paines of God become man *e*; and release the miserie of man thy creature *f*. e Iohn 1. 14 f Gen. 1. 26

Beholde the punishment of the redeemer *g*, & forgiue the sinnes of the redeemed *h*. g Gal. 2. 13 h 1. pet. 1. 18

Euen this is hee, O my Lord, whom thou hast plagued for the sinnes of thy people *i*, notwithstanding hee bee thy beloued Sonne, in whom thou art i Esay 53. 8

well

k Mat. 3. 17 well pleaſed *k*. This is that in-
nocent perſon, in whom there
l Eſa. 53. 9 was found no deceit *l*, and yet
m Eſa. 53. 12 was hee reckoned vvith the
tranſgreſſors *m*.

Chap. 7.

A prayer vvherein man confeſſeth, how hee was the cauſe why Chriſt ſuffered.

O Sweet Chriſt, what ſinne didſt thou commit, that thou ſhouldeſt bee ſo iudged? what didſt thou commit, that thou ſhouldeſt bee ſo cruellie handeled? What was thy ſin: what was thy fault, what vvas the cauſe of thy death; vvhat the occaſion of thy damnation?

a Eſay 53. 4 For alas, I did the ſinne, for which thou didſt ſuffer *a*; I deſerued the tormēts which thou didſt endure. O ſtrange iudgement, O vnſpeakeable diſpoſition of thy myſteric!

The

The ſinner offendeth, the iuſt is puniſhed *b*: the guiltie tranſgreſſeth, the innocent is beaten *c*, the wicked ſinneth, the godly is damned; that vvhich the euil deſerueth, the good ſuffereth; the ſeruant doth amiſſe, the maſter maketh amends: man committeth ſinne, and GOD beareth the puniſhment.

b Mat. 27 24
c Eſay 53. 5

O ah, how, O Son of God *d*, how haſt thou debaſed thy ſelfe *e*? How haſt thou burned in affection *f*! How far is thy mercy ſtretched? How great is thy kindneſſe? whither extendeth thy loue? whither is thy compaſsion come.

d Mark. 3 17
e Phil. 2. 8.
f Ioh. 15. 13

For I did wickedly, but thou wert puniſhed *g*; I ſinned, and thou wert afflicted *h*; I offended, thou wert tormented *i*: I lifted vp my ſelfe, thou wert humbled *k*: I ſwelled, thou wert brought low *l*; I was diſobedient, but thou obediently bareſt

g Mat. 8. 7.
h Gal. 3. 13.
i Mark. 15. 20
k Phil. 2. 8.
l Heb. 2. 9.

m phil. 1. 8
n Mat. 4. 2.
o Eph. 5. 2
p Gal. 3. 13
r Mat. 27. 34
s Mat. 17. 53
t psa. 24. 7 8. 9
u psa. 11. 7.

rest the punishment of disobedience *m*: I serued the belly but thou endured'st hunger *n*. The tree allured me vnto vnlawfull cõcupiscence: but perfect charitie led thee vnto the Crosse *o*. I tasted persumptuous the forbidden fruit: thou sufferedst torments. I delight in meate: thou didst hũger *p*. I enioy pleasure, thou wert pierced with nailes *q*. I feele the sweetnes of the apple, but thou tastedst the bitternes of gall *r*. Eua smiling is merry with mee; Mary weeping had cõpasion vpon thee. Lo, king of glore *t*, thus is mine vngodlines, and thy mercy manifest, thus mine vnrighteousnes, and thine innocencie is euident. Now, O my King and my God, what shall I render to thee for all thy benefits toward me *u*? For mans heart cannot conceiue the thing which may worthily recompence these thy ample

ample rewards. Can the wit of man find out any thing anſwerable to Gods mercie? No, it is not for a creature to enterpriſe to make God amends.

Notwithſtanding, O Son of God, in this ſo wonderfull diſpenſation, ſomething my frailtie is able to do, namely if thorough thy viſitation the minde beeing pricked, it crucifie the fleſh, with the affections and the luſts *x*, which thou hauing granted, it then beginneth as it were to ſuffer for thee, becauſe thou alſo haſt vouchſafed *y* to die for my ſinne *z*. And ſo thorough the conqueſt of the inner man, it ſhall be armed, thou being captaine, vnto the attaining of the outward victory; in aſmuch as it feareth not hauing ouercom the ſpirituall battel, to bee ſubiect for thy ſake, to the materiall ſword. In which reſpect the weaknes of my condition,

x Gal. 5. 24

y Mat. 8. 17

z 2 per. 2. 24

tion, if it like thy goodneſs, ſhall bee able according to the power it hath, to anſwer to the greatnes of the creator: & this is heauenly phyſicke, O ſweete Ieſu; this is the preſeruatiue of thy loue. Now I beſeech thee, by thy wonted mercies, poure that into my wouds, which, the melãcholy humor of venomous contagion beeing throwne away, may reſtore me againe to my former health; and hauing taſted the nectar of thy ſweetneſs, may make mee from the very heart to deſpiſe the intiſements of the world, & to feare none aduerſity of the ſame for thy Name ſake; finally, that I may bee alwaies mindfull of thine euerlaſting glory, and in that reſpect abhor the troubles of this tranſitory world.

I beſeech thee, let nothing ſeeme ſweete to mee without thee: let nothing pleaſe mee, no worldly

worldlie things like me beſide thee. Let mee not loue that which thou doſt abhor, and let thy good pleaſure bee all my deſire continually.

Let it grieue mee to reioyce vvithout thee *z*, and let me bee glad to bee afflicted for thy name ſake *a*.

z Ier. 9.23

a Acts 5.41

Let thy name be my ioy, and the remembrance of thee my conſolation.

Let my teares bee my meate night and day *b*, in ſeeking after thy righteouſnes.

b pſa. 42. 3

Let the lawe of thy mouth be better vnto me, than thouſands of gold and ſiluer *c*.

c Pſa.119.72

Finally, let all my care be to pleaſe thee, & to reſiſt thy will let me vtterly deteſt.

O mine hope *d*, by all thy mercies I beſeech thee, be mercifull to my ſinnes *e*.

d Col.1. 27

ePſa.65.3

Open mine eares to thy Lawes, and incline not mine heart

heart, I pray thee by thine ho-
Psal. 141.4 ly name, vnto euill *f*, that I doe not committe wicked vvorkes with them that worke iniquitie.

Last of all I beseech thee by thy wonderful humilitie, let not the foot of pride come against
g Psal. 36.1 me *g*; and let not the hand of the wicked moue me.

Chap. 8.

A prayer vnto God the Father, shewing how the passion of his Son was for the reconciliation of man.

a 1.cor.6.18 LO, almightie God *a*, Father
b Eph.1.2.3 of my Lord *b*, deale graciously, and haue mercie on me I beseech thee.

For I haue deuoutly offered that which I found most pretious: & humbly presented him which I sawe was most deare vnto thee.

I haue

I haue concealed nought vvhich I haue not reuealed vnto thy Maieſtie there is nothing behinde to adde. For I haue ſent mine whole hope *c* vnto thee.

c Col. 1. 27

I haue directed thy beloued Sonne *d*, mine aduocate *e* vnto thee: & haue ſent thy glorious childe to bee a mediatour betweene mee and thee *f*: I haue ſent I ſay, an interceſſor, throgh whom I hope to get pardon.

d Mar. 3. 17
e 1. Iohn. 2. 2
f 1. Tim. 2. 5

In wordes I haue ſent the Word *g*, which I ſaid, was ſent for my ſake *h*: I haue recited alſo the whole paſsion of thy moſt holy Sonne, vvhich I beleeue ſufferred to ſaue me *i*.

g Iohn. 1. 1
h Iohn 3. 17
i Eſay. 53. 4

I beleeue, the Godhead ſent of thee *k*, took vpon him mine humanitie *l*, wherin he thought good to ſuffer himſelfe to bee buffeted *m*, bound, ſpet on, mocked, yea and crucified, nayled and pierced too.

k Mat. 21. 37
l Iohn 1. 14
m Mat. 27. 30

I beleeue alſo the ſame verie man

manhood, which vvas troubled vvith the crying of infancie, vvrapped vvith the swadling clothes of children *n* : vexed with the labors of youth, weakned with fasting *o*, afflicted vvith watching *p*, wearied with trauailing *q*, with scourging whipped *r*, torne with punishment *s*, coũted with transgressors *t*, he hath gloriously raised from the dead, carried into the ioyes of heauen *u*, and placed the same at the right hand of thy maiestie *x*. He is both my reconciler and thy reconciliation *y*.

n Luke 2. 6
o Mat. 4. 2
p Luk. 6. 12
q Iohn 4. 6
r Mat. 27. 26
s Mar. 15. 15
t Esa. 53. 12
u Acts 1. 9.
x Mar. 15. 19
y 1. Ioh. 2. 2

Consider now both who is thy Son, whom thou hast begot *z*, and who is thy seruant whom thou hast redeemed *a*. Behold the maker *b*, & despise not thy workmanship *c*. Gratiously embrace the shepheard *d*, & fauourably respect the sheepe brought vpon his owne shoulders *e*.

z Heb. 1. 5
a Gal. 3. 13
b Iohn 1. 1
c psa 100. 3
d Ioh. 10. 11
e Luke 15. 5

This

This is that good ſhepheard, which with much & great labour ſought the wandering ſheepe ouer ſteepe hilles, and dangerous low vallies: and hauing found the ſame wel-nigh dead through long eſtraying, with great ioy ſtoupeth himſelfe downe, and louingly tying it about himſelfe, doth lift it out of the deep of confuſion, and carieth it ioyfully which was loſt, vnto the ninetie and nine *f*.

Behold, O Lord my king *g*, God Almightie *h*, behold, the good ſhepheard *i* bringeth that vnto thee which thou diddeſt commit vnto his charge.

He took vpon him through thine appointment to ſaue man *k*: and behold, he hath reſtored the ſame to thee voide of all ſpot of ſinne *l*.

Behold, thy deere ſonne hath reconciled the workmanſhip *m* which

f Luk. 15. 4. 5

g Pſa. 5. 23

h 2 Cor. 6. 18

i Luke 15. 4. 5. &c.

k Iohn. 2. 17

l Titus 2. 14

m 1 Ioh. 2. 3

which was estrayed farre from thee, the mercifull pastor fetcheth that to the fold, which the greedy deuourer *n* had hunted away. Hee bringeth him into thy presence, which fled *o* out of sight through a guilty conscience, that by his maker hee might obtaine pardon *p*, which of himselfe deserued wrath *q*, & that through such a Captaine he might haue hope to bee called home vnto his countrey, to whome nothing was due but hell fire in respect of his sinne.

n 1 pet. 5. 8
o Gen. 3. 8
p 1 Cor. 1. 30
q Eph. 1. 3

I could holy Father *r* offend thee of my selfe, but so could I not of my selfe please thee. And therefore thy beloued Sonne / my God, became mine helper, and tooke my nature vpon him *s*, therby to heale mine infirmities *u*, that thence he might offer to thee the sacrifice of prais, whence the cause of sinne did first spring out: and might by that

r Mat. 6. 10
s Mat. 3. 17
t Iohn 1. 14
u Esay. 5. 14

that thing bring mee into thy fauour, whereby sitting now at thy right hand, he would shew that hee is partaker of my substance *u*. Lo this is mine hope *x*, this is all my confidence.

u Mar. 16 19

x Col. 1. 27

Wherfore, if you despise me, as you may right well, in respect of my sin: yet regard mee at the least of thy goodnesse, in respect of thy great loue *y* of thy beloued Son: behold that in thy sonne, which may moue thee to shew mercy vpon thy seruant: behold the sacrament of his flesh, and remit the sinnes of the flesh.

y Eph. 5. 2

As often as thou lookest vpõ the wounds of thy blessed son; so often, I pray thee, let my sins be couered. As often as thou remẽbrest the precious blood of his holy side, so often I beseech thee, let the spots of my filthinesse be washed away. And because flesh hath prouoked thee

vnto anger, my humble ſute is, that fleſh alſo may mooue thee vnto mercy; that as fleſh ſeduced man to offend, ſo fleſh may bring man to pardon.

For much it is I grant, which my wickedneſſe hath deſerued: yet far much more it is, which the loue of my Redeemer may lawfully challenge. For though great be mine vnrighteouſnes, yet is the righteouſneſſe of Chriſt my Redeemer much greater z. Becauſe by how much God is better then man; by ſo much is my weakeneſs inferior to his goodneſs, both in qualitie, and alſo in quantitie.

z Reu. 5. 12

For what hath man cõmitted which the Son of God, made man a, hath not redeemed? who in pride can ſo ſwell, that by this wonderfull humility may not be ouerthrowñ? what power of death can there bee ſo great, but the paſsion of the ſon of

a Iohn 1. 14

of God on the croſs wil deſtroy the ſame! Truly, O my God *c*, were both the ſinnes of wicked man, & the mercie of my redeemer waied together in equall balance, ſurely neither the Eaſt would ſo differ from the Weſt, nor the lowermoſt part of hell from the vppermoſt top of heauen. Now therefore, O moſt glorious Creator of the light *d*, for the exceeding great paines of thy beloued ſonne, forgiue my ſins: ſet his godlines againſt my wickedneſs; his troubles againſt my crookedneſſe; his meekneſs againſt my frowardnes. Let his humilitie *e* for mine hautines; his patience *f* for mine impatiencie; his gentienes *g* for my cruelty; his obedience *h* for my rebellion; his quietnes *i* for my crabbednes; his ſweetneſſe for my bitterneſſe; his mildeneſs for my rage, and his loue *k* for mine hatred, make amends.

c pſal.7.1

d Gen.1.3

e Phil.2.21

f 1.Pet.2.21

g Mat.11.19

h Phil.2.8

i Eſa.53.7

k Eph.5.2

Chap. 9.
Vnto the holy Spirit a godly Prayer.

THerefore Almightie and Holy Ghoſt, which art the loue of the Deity, proceeding both from the Almightie Father *a* and his bleſſed Sonne *b*, the moſt gracious Comforter *c* of the troubled ſoules, ſlide thou down into the ſecret parlour of mine heart by thy mightie power, and lighten euerie priuie corner of the neglected houſe by the brightneſſe of thy glittering light; & ſuch places as wither through long drineſs, by viſiting with thine aboundant ſhowres of raine make thou to ſpring.

a Ioh.20. 17
b Pſal.1.7.
c Ioh.14. 15

The priuy places of the inner man heale thou with the dart of thy loue, and kindle by piercing with thy healthfull flames the

the intrals of my nummed liuer, and with the lightſome fire of thine holy & feruent loue feede thou euery ſecret part both of my mind and body.

Giue mee drinke out of the riuer of thy pleaſures *d*; that I may now couet no more to taſte of the poyſoned ſweetnes of worldly things.

d pſa. 36. 8.

Iudge me, O Lord, & *e* defend my cauſe againſt the vngodlie people; teach mee to doe thy will *f*, for thou art my God.

e pſa. 43. 10

f pſal. 143. 10.

Wherefore I doe verily beliue, that in whomſoeuer thou dwelleſt, thou dooſt builde the houſe both of the Father and the Sonne. Bleſſed is that man which can get ſuch a gueſt: becauſe through thee, both the Father, and the ſon will dwell with him *g*. Come then, O thou moſt gracious comforter of the troubled ſoule *h*, which art a Protector in due time *i*, and an

g Ioh. 14 23

h Ioh. 15 26

i Pſal. 9. 9

helper in affliction, come. O come thou purger of vvickednes & curer of woundes. Come, thou vvhich art the fortitude of the weake, and the ſtay of ſuch as are failing. Com thou inſtructer of the humble *k*, and the deſtroyer of the proud. Come thou louing father of the fatherleſſe, & thou mercifull iudge of the widowes *l*. Come thou hope of the poore, & refreſher of thē vvhich be readie to faint. Come thou guide of ſea-faring men, and hauen to auoide ſhipwrack. Thou ſingular glorie of ſuch as liue; thou onely ſaluation of thē at the poynt of death, come. Come O moſt holy ſpirit, come and haue mercie vpon me, knit me to thee; & mercifully grant after the multitude of thy mercies, that my ſlenderneſſe may pleaſe thy greatneſſe; and my weaknes thy ſtrength, through Ieſus Chriſt my Sauiour *m*, vvho in

k Lu. 12.13

l Pſal. 68.5

m Ioh. 4.42

in the vnity with the Father liueth and raigneth for euermore Amen.

Chap. 10.

A deuout prayer of an humble ſeruant of God.

I Knowe Lord, I knowe and confeſs, how I am vnworthy to be loued of thee: yet art not thou vnworthy to bee loued of me. I am vnwoorthy to ſerue thee: yet art not thou vnwoorthy to haue my ſeruice. Make mee therefore woorthy of that which thou art woorthy of: ſo ſhall I bee woorthy of that, of which now I am vnwoorthy. Make me, as thy will is, to ceaſe from ſin, that as my duty bindes, I may ſerue thee.

Grant that I may ſo keepe & gouerne, and end my life, that I may ſleepe in peace, and reſt

in thee.

Sticke to me euen to the end, that sleepe with rest, and rest with quietnesse, and quietnesse with euerlastingnesse *a* may receiue me, Amen.

a Re. 7. 22

Chap. 11
A prayer vnto the blessed Trinitie.

BOth with heart and mouth we confesse, wee praise and blesse thee, God the Father *b* vnbegotten: thee, God the Son onely begotten *c*: thee God the holy Ghost the comforter *d*, an holy & inseparable Trinity, to thee be glory world without end, Amen.

b Mat. 11 25
c Ioh. 1. 14
d Ioh. 14 16
1 Tim. 1 17

Chap.

Chap. 12.
A confeſsion of Gods Almightineſſe and maieſtie.

OOur GOD *a*, O almightie God *b*, O holy Trinitie, one power, and vnparted Maieſtie.

I praiſe thee, yea euen I the baſeſt of thy ſeruants, & a ſimple member of thy Church, I praiſe thee, and with a due ſacrifice of praiſe *c*, according to the knowledge and power, which thou haſt vouchſafed to impart vpon me, I glorifie thee.

And becauſe I lacke outward giftes to offer, beholde that which is in me, euen the vowes of thankſgiuing *d* gladly and ioyfully doe I offer out of a good conſcience *e*, and faith vnfained.

With mine hart therfore I do beleeue *f*, O King of heauen *g*, and

a pſal. 90. 1
b Gen. 35. 11.
c pſa. 50. 14.
d pſal. 116. 14.
e 1. Tim. 1. 5.
f Rom. 10. 10.
g Mat. 11. 25.

and Lord of the earth, & with my mouth I confesse, the Father, the sonne *i*, and the holy Ghost *k*, three in persons *l*, yet but one in substance, to be a very *m* and Almighty *n* God, of one simple, spirituall *o*, inuisible *p*, and incomprehensible *q* nature, in which none is either higher, or lower, or greater than other, but are altogether perfect *r* & without deformity, big without quantity *s*, good without quality *t*; without any time euerlasting *u*, without dying, vnmortal *x*, strong *y* without faintnesse, true *z* without falshood: without any abode present euery where *a*; without any place wholly euery where: filling all things without stretching; going euery where without stoppe or let; passing ouer all things, and yet moouest not; abiding in all places and yet standest not, creating all things with-

h Mat.13.32
i Iohn 1.18
k Mat.12.36
l Mat.3.16
m Ier.10.13
n 2 cor.6.18
o Iohn 4.24
p 1 Tim. 1.7
q psa.139.7
r Mat. 5.48
s Iob 2. 38
t Mat.19
u Ec.18.1
x 1 Tim.1.17
y psa.7.10
z Reu.6.10
a psa. 139.6

b without neede, gouerning all things *c* without labour, giuing beginnings to all things *d*, and yet had no beginning *e*, changing all things *f*, and yet neuer changed *g*, in greatnes infinite *h* in power almighty *i*, in goodnes soueraigne *k*, in wisedom wonderfull *l*, in counsells terrible *m*, in iudgements righteous *n*, in cogitations secret *o*, in promise true *p*, in works holy *q*, in mercie rich *r*, toward sinners most patient *s*, toward the penitent most mereifull *t*, alway the same *u*, eternall *x*, and euerlasting, & immortall *y*, & vnchangeable, vvhō neither vvidenes of place maketh bigger, nor straightnes lesser, nor corners wring, whose will doth not varie, nor friendship alter; whō neither aduersity maketh out of quiet, neither prosperitie ouer iocound, nor obliuion bringeth ought out of thy minde, nor memorie into thy

b Psa 124.8
c Mat. 11. 25
d Haba. 1. 13
Prou. 8. 22
e
f 2. Pet. 3. 10
g Mal. 3. 6
h Iob 23. 8.
i Psal. 115. 3
k Mar. 20. 28
l Wisd. 9. 1
m Psal. 66. 5
n Psa. 19. 137
o psal. 92. 5
p Psal. 86. 15
q Esa. 6. 3.
r Psal. 130. 7
s Psa. 16. 15
t Ier. 18. g
u Mal. 3. 6
x Psa. 102. 11
y 1. Ti. 1. 17

thy remẽbrance, neither things passed goe away, nor things to come succeede where thou art: with the beginning thou begãnest not; vvith times thou encreasest not z, with the end thou takest not an end, but both before all worldes, and in the world, and world without end thou liuest, and inioyest perpetuall praise, eternall glorie a, soueraigne authority, singular honour, an euerlasting kingdome, and infinite power, for euer and euer, Amen.

z psal. 102 25

a 2 Tim. 4 18

Chap. 13.

A zealous prayer, wherein is declared how God the Father hath saued mankind, & how the vvord became flesh, with a prayer for remission of sinnes.

HItherto, O God almightie a, which seest & searchest mine heart b, hitherto I haue confessed the almightinesse of thy

a Gen. 35 10

b 1 Sa. 16. 7.

thy maieſtie, and the maieſtie of thine almightineſs: but now, as I believe in mine heart vnto righteouſnes *c*, ſo will I confeſs with my mouth vnto ſaluation, how thou haſt vouchſafed to help mankind in the end of the world.

c Rom. 10. 10.

Touching thee, God the Father, thou art neuer read to bee ſent: but of thy Sonne the Apoſtle writeth on this wiſe *d*, Whē the fulneſſe of time was come, God ſent foorth his Son. When he ſaith, Hee ſent, hee plainely ſheweth how he came, beeing ſent into the vvorld, when beeing borne of the virgin Marie *e*, he ſhewed himſelfe in the fleſh to be very GOD and perfect man *f*.

d Gal. 4. 4.

e Mat. 1. 18

f Ioh. 1. 14

But what meaneth that principall of all the other Euāgeliſts when he ſaith *g* He was in the world, & the world was made by him. Thither truly hee was ſent

g Ioh. 1. 10

sent by his humanitie, where he was alway & is by his diuinitie. Which ambassage of his, I verily do beleiue with mine heart, and acknowledge with my mouth, was the worke of the whole sacred Trinitie.

Now then how hast thou loued vs *h*, O heauenly and louing Father *i*? how hast thou loued vs, O gratious maker *k*, which hast not spared thine owne Sonne *l*, but giuen him to the death for vs vngodly wretches! He was obedient to thee, euen vnto the death, yea the death of the crosse *m*, taking out of the way the hand-writing of our sinnes, & fastening it vpon the crosse *n*, hee hath crucified sin, & killed death. He onely is free among the dead *o*, hauing power to lay downe his life *p*, & power to take it againe for our sakes.

h Iohn 3. 16
i Ioh. 20. 17
k psal. 100. 3
l Rom. 8. 32
m Phil. 2. 8
n Col. 1. 14
o Psa. 88. 5
p Ioh. 10. 18

And therefore he was both a conquerour

conquerour and an oblation *a*, and becauſe an oblation, therefore a conquerour. For our behoofe he was to thee both a prieſt & a ſacrifice: and becauſe a ſacrifice therefore a Prieſt *b*. Well may I then repoſea ſtrong hope in him *c*, becauſe through him that ſitteth at thy right hand *d*, making interceſsion for vs, thou wilt heale all mine infirmities *e*.

a Heb. 9.26

b Heb 5.5

c Col.1.27

d Ro.8.3.4

e Eſa. 53.5

For Lord, great be my diſeaſes, and manifold, yea manifold and very great be they. For the prince of this world, I knowe, and confeſſe hath much to lay againſt me: but for his ſake that ſitteth at thy right hand *f*, euen for my Redeemers ſake *g*, in whom hee could finde none euill *h*, deliuer me.

f Mar. 16.10

g Rom.3.24

h Ioh.14.30

For his ſake who did no ſin *a*, and in whoſe mouth there was found no guile, iuſtifie me.

a 1 pet.4.22

For his ſake who is our head *b*, wherein

b Eph.4.15 Eph.5.23.

vvherein there is no blemish, saue a member of his, though poore and weake.

Pardon I pray thee all my sins, vices, faults, and offences. Indue mee with thine holy vertues; make me to liue godlie, and to continue euen to the ende in good workes, according to thy will, euen for thy holy Name sake, Amen.

Chap. 14.

A thankesgiuing of a faithfull minde vnto God for sending his deere and onely Son to saue mankinde.

I Might vtterly despaire in cōsideration of my manifolde sinnes, & infinite offences, had not thy word, O God, beene
a Iohn 1.14 made flesh *a*, and dwelt among vs.

But now I dare not despaire.
b Rom. 5.10 For if when we were enemies *b* we

wee were reconciled vnto thee by the death of thy ſonne; how much more beeing reconciled, are we ſaued by his life?

For all mine hope *c*, & all my confidence is repoſed in that pretious bloud which was ſhed for vs, & for our ſaluation *d*. In it I take heart againe, & reſting thereupon, I couet to come vnto thee, not hauing mine owne righteouſneſs *e*, but that which is through the faith of our Lord Ieſus Chriſt.

c 1 Tim. 1. 1

d 1 pet. 2. 18

e phil. 3. 9

Wherefore, O moſt gratious & mercifull God, louer of mankinde *f*, which through Ieſus Chriſt thy ſonne & our Lord *g*, euen when we were in the ſtate of damnation by reaſon of ſin *h*, haſt deliuered & ſaued vs: I thanke thy goodneſs, yea from the very bottom of mine heart I do highly thank thee, for ſending, of thy great loue *i* where-with thou haſt loued vs miſe-

f wiſ. 11. 21

g Rom. 1. 4

h Rom. 5. 7

i Ephe. 2. 4

rable

rable wretches vnworthy all fauor, the same thy onely begotten Sonn *k* from thine owne bosome into the world, to saue vs great sinners *l*, the children of wrath *m*.

k Iohn 3.16
l 1 Tim 1.15
m Eph.2.3

I thanke thee for his holy incarnation and birth of his glorious mother, of whom he vouchsafed to take flesh for vs men and for our saluation; that as he was very God of God *n*, so hee might be very man of man *o*.

n Mat.1.23
o Iohn 1.14

I thanke thee for his passion *p*, crosse, and death; for his resurrection and ascension into heauen, & sitting at thy right hand. For the fortith day after his resurrection *q*, in the sight of his disciples he ascended vp aboue al the heauens, where he sitting on thy right hande, poured downe thy holy spirit *a*, according to his promise *b*, vpon the children of adoption.

p Lu. 22.26
q Acts 1.3
a Acts 2.1
b Ioh.15.26

I thanke thee both for that shedding

ſhedding of his pretious bloud wherewithall wee be redeemed *c*, & alſo for his inſtituting the holie and lineli̇e Sacrament of his bodie and bloud *d*, wherewithall in thy Church wee bee daily nouriſhed, refreſhed, waſhed, ſanctified, and made partakers of one heauenly and diuine nature.

c 1. Pet. 1. 18

d Mat. 25. 26

Finally, once againe I thanke thee for thy great loue *e* wherevvith thou haſt ſo loued vs wretches, through thine only *f*, and vvel beloued ſonne *g*. For ſo thou didſt loue the world *h*, that thou gaueſt thine onely begotten Sonne, that vvhoſoeuer beleeueth on him, ſhould not periſh, but haue euerlaſting life. And this is eternall life *b*, that vvee knowe thee to bee the true God, and vvhom thou haſt ſent Ieſus Chriſt, through a right faith, and workes agreeable to our faith.

e Eph. 2. 4.

f Iohn 4. 9

g Mar. 3. 17

h Ioh. 3. 16

b Iob. 17. 3

Chap.

Chap. 15.
Of the incomprehensible good vvill of God the Father toward mankind.

O Pittie vnmeasurable, O vvonderfull loue! To saue a seruaunt, thou hast giuen thy
a Ioh.3.16 Sonne *a*: God was made man
b Ioh.1.14 *b*, that wretched man might be plucked out of the power of diuells.

How deeply hath thy Son O God loued man, which thoght hee did not humble himselfe enough, if he were onely borne
c 1 Pet. 1. 18 of the virgin Mary, vnlesse for vs & for our saluation *c*, he shed his bloud also vpon the crosse.

He came a mercifull God, he came of meere compassion and goodnesse: yea to seeke and to
d Luk. 19. 10. saue that which was lost *d*, hee did come. Hee sought the lost
e Lu.15.4. sheepe *e*; hee sought and found it;

it; and like a gracious Lord and right good ſhepheard *f*, on his ſhoulders he carried it vnto his flock. f Iohn 10 11.

O rare loue! ô tender kindnes! who at any time hath heard the like! who but will be amazed at ſuch bowels of mercy! who but will wonder! who but muſt needs reioice at his aboundant loue wherewith he hath loued vs *g*! g Fph. 2.4

Thou didſt ſend thy Sonne in the ſimilitude of ſinfull fleſh *h*, that of ſin he might condemne ſin, and that wee might be thy righteouſneſſe in him. h Ro.8.3

For he is the lamb vndefiled *i*, which hath taken away the ſins of the world *k*, aboliſhed death by his death *l*, and brought life againe by his reſurrection. i 1 Pet.1 19 k Ioh.1.19 l 2 Tim.1. 10.

But what may we render vnto thee our God, for theſe ſo great benefits *m* of thy mercy? What praiſes, what thankes may wee aſcribe? Surely m pſa.11, 6.12

Surely had we the knowledge & power of the blessed Angels, yet could our amends bee nothing correspondent to thy mercy and goodnes. And were all our members conuerted into tongues, yet should wee neuer extoll thee sufficiently enough.

For thy great loue, extended gratiously of thy meer goodnes to vs ward, reacheth beyond all knowledge. For thy Son, O our God *n*, took in no sort the Angels *o*, but he tooke the seed of Abraham; and was like to vs in all things, yet without sinne *p*.

n *John* 17.3
o *Heb.* 2. 16
p *Heb.* 4. 15

So that taking mans nature, not Angels vpon him, and glorifying it with the robe of holy resurrection and immortalitie *q*, hee hath carried the same ouer all heauens, ouer all the quires of Angels, ouer all Cherubs, and Seraphins, and placed the same at thy right hand.

q *Acts* 1.9

The which both Angels doe praise

praiſe and dominions worſhip, & all the powers of heauen do bow *b* at man God ouer them. This verily is all mine hope, and my whole confidence. [r] Phil. 2. 9.

For euery of vs haue a portion of blood and fleſh, in the body of Ieſus Chriſt our Lord. Therfore, where a peece of my ſelf is, there I truſt I do raigne; where my fleſh is glorified, there I know I am glorious; where my fleſh doth rule, there I perceiue I haue dominion.

And although I am yet a ſinner: yet I doubt not of this participation of grace: although my ſinnes doe hinder me, yet my ſubſtance doth require it: and although mine offences exclude me; yet the communion of nature doth not repell me.

For God is not ſo hard harted that he can forget fleſh & bloud which he beareth, which for my ſake hee hath taken, which on my

my behalfe he requireth.

But the Lord our GOD is
s Ioel 2.13 milde & very gentle *s*, he loueth his owne flesh, his members, and his bowels.

In very God, and our sweet gratious and most gentle Lord, euen Iesus Christ, in whom we haue risen, ascended now into heauen, and now sit together in
t Eph. 2.5 the heauenly places *t*, our flesh doth loue vs.

In him we haue the prerogatiue of our blood: wee are his members, and his flesh: finally
u Eph. 4.15 he is our head *u*, of which the whole bodie dependeth.

As it is written, This now is
x Ge. 2.23 bone of my bones *x*, & flesh of my flesh; and they shall be one flesh. And no man euer yet ha-
y Ep. 5.29 ted his owne flesh *y*, but nourisheth and cherisheth it. This is
z Ep. 5.12 a great secret *z*, but I speak concerning Christ, and concerning the Church, saith the Apostle.

Chap.

Chap. 16.

A thanksgiuing vnto God for his mercy extended toward man in the incarnation of his ſon Ieſus Chriſt.

THerefore, O Lord our God *a*, with my lippes, and with mine heart, and with all my power doe thanke thy mercie for all mercies, whereby thou haſt miraculouſly redeemed vs thy wretched ſeruants *b*, & that through the ſame thy Son our Sauiour *c*, & redeemer *d*, which was deliuered to death for our ſinnes *e*, and is riſen againe for our iuſtification, and ſitteth liuing without end at thy right hand *f*, making requeſt for vs, and ſhewing mercie with thee vpon vs, becauſe of thee the Father *g*, he is an eternall God, of one ſubſtance with thee in

a Pſa. 90 8

b Eph. 8. 4

c 1 Pet. 2. 24

d Gal. 3. 13

e Rom. 4. 25

f Rom. 8. 34

8

g Ioh. 8. 4

all respects. Whereby hee can saue vs at all times.

But in that he is a man, whereby hee is inferiour to thee; All power is giuen to him in heauē & in earth *h*, that at the Name of Iesus euerie knee shoulde bow *i* both of things in heauen, & things in earth, & things vnder the earth, and that euerie tongue shouldconfesse that Iesus Christ is the Lord vnto thy glory, O God the father.

h Mat. 28. 18

i Phil. 2. 10

Him thou hast ordained a iudge of quick and dead *k*. For thou iudgest no man *l*, but hast committed all iudgement to thy Sonne, in whose breast are hid *m* all the treasures of wisedom and knowledge.

k Act. 10. 42

Ioh. 5. 22

l

m Col. 2. 3.

n Act. 10. 42

And he is the witnes and the iudge *n*, I say the iudge and the witnes whose presence no guilty conscience shall escape *o*. For all things are naked and open to his sight *p*. And he which vniustly

o 1. Cor. 4. 5

p Heb. 4. 13

iuſtly was condemned *q*, hee euen hee will iudge the world with righteouſneſs *r*, and the people in truth. q Mat. 27 24 r pſ. 96. 13

Wherfore I bleſſe thine holy name for euermore, and with mine whole heart, O almightie & gracious Lord, I glorifie thee for that vnſpeakable and vvonderfull vniting together of thy God-head & man-hood in one perſon, ſo that one was not God, and another man, but one and the ſame perſon was both God & man, or man and God.

But although of thy great goodneſs the Word was made fleſh *ſ*: yet neither of thoſe two natures was conuerted into another ſubſtance. ſ Ioh. 1. 14

To the myſterie of the Trinitie there is not a fourth perſon added. For the ſubſtance both of the word of God, & of man is vnited but not cõfounded; that vnto the god-head that thing

which was taken of vs might approach, & that thing which neuer had been, might remaine the same which alwaies it was.

t 1. Tim. 3 16 O wonderful mystery t! ô vnspeakable fellowship! ô strange goodnes of Gods mercy, euer to be maruailed at, euer to bee loued! We are not woorthy to be seruaunts, & lo we are made the sonnes of God, euen the

u Ro. 8. 17 heires of God u, and heires annexed with Christ. How came this to pass? who hath brought vs hereunto?

But, O God, mercifull Father by this thine inestimable goodnes, mercy, and good will, I beseech thee, make vs woorthy so great and so manifold promises of the same thy sonne our Lord

x 1 co. 1. 3 Iesus Christ x.

Appoint thy strength, stablish O God, that which thou hast

y Ps. 68. 28 wrought in vs y; finish what thou hast begun, that we may be

be able to come vnto the fulnes of thy mercy.

Make vs through thy holie ſpirit to vnderſtand: & through thy ſonne to diſcerne; & with due honour to reuerence this high myſterie of godlineſſe *z*: which is, how God was manifeſted in the fleſh; iuſtified in the ſpirit; ſeene of Angels; preached vnto the Gentiles; beleiued on in the vvorld; and receiued vp in glory. *z* 1 Tim. 3 16

Chap. 17.

Another thanksgiuing for the benefit of our redemption.

O Lord our GOD *a*, how much are we bound vnto thee, which be redeemed with ſuch a price *b*; ſalued with ſuch a gift *c* and preſerued by ſo heauenly a benefit! *a* pſa. 90. 1 *b* 1 Pet. 1 13 *c* Ioh. 3. 16

O how greatly are we wretches bound to feare thee; to

loue thee, to bleſſe thee, to praiſe thee, to honour thee, and to glorifie thee, ſeeing wee are ſo ſaued, ſo ſanctified, and ſo glorified of thee *d*.

d Ro.8.30

For we are indebted to thee, both for all that wee can doe, and for all our life *e*, and for all our wiſedome *f*. And who hath any thing of himſelfe not from thee *g*?

e Act.17. 28.

f Iam.1.17

g 1 Cor.4. 7.

Wherefore, O Lord our God, from whom euery good gift dooth proceed, euen for thine owne ſake, and for thine holie name ſake, giue vs grace of thy goods and gifts to ſerue thee, and in truth to pleaſe thee, and euermore for ſo great benefits of thy mercy to thanke thee.

For, by none other means can wee either ſerue or pleaſe thee but by thy owne gift. For euery good giuing, and euery perfect gift, is from aboue *h*, and commeth downe from the Father

h Iam.1. 17

ther of lights, with whom is no variablenes, neither ſhadowing by turning.

O Lord our God *k*, ô gratious *l* God; ô good *m* God; ô God Almightie *n*; God whoſe nature can bee neither vttered by words, nor contained in any place *o*; God Creator of all things *p*, and the Father of our Lord Ieſus Chriſt *q*, which haſt from thine owne boſome ſent the ſame thy beloued Sonne *r* into the world for our common welfare *ſ*; to take our nature vpon him *t*, that he might giue vs his; and be, as perfect God of thee his Father, ſo perfect man of his mother, a very God & a verie man, yet but one and the ſame Chriſt, both eternall and temporall, immortall and mortall, a Creator and a Creature, ſtrong and weak, a conquerour and conquered, a nouriſher and nouriſhed, a ſhepheard and a

k Ioh. 20. 17
l Eſa. 6. 3
m Mat. 19. 17
n 2. Cor. 6. 18
o Iob 23. 8
p Gen. 1. 1.
q Gal. 1. 1
r Mat. 3. 17
ſ 1 Tim. 1.
t Ioh. 1. 15.

sheepe; temporally dead, and yet liuing eternally with thee, who promised to his friends a citty of life; ;and said to his disciples, Whatsoeuer you shall aske the Father in my name *u*, hee will giue it you.

u Ioh.16. 23

By the same high Priest *x*, & right Bishop *y*, and good shepheard *z*, who hath offered him selfe for a sacrifice, giuing his life for his sheepe; I beseech thee, euen by him which sitteth at thy right hand *a*, & maketh request for vs, our redeemer *b*, and aduocate *c*, I say of thy mercy & goodnesse, I humbly beseech thee, O most gentle, most louing and most gratious God, louer of mankind *d*, giue mee grace with the same thy sonne, and the holy ghost, in all things to blesse thee, and with much sorow of hart to glorifie thy Name; finally, giue mee a fountaine of teares with great

x heb.8.1
y Heb.9. 11
z Ioh.10. 20
a Ro.8.34.
b 1 Pet.1. 18
c 1 Ioh.2. 1
d Ioh.3. 16

reuerence

reuerence and feare. For they haue power to giue alike, whose substance is all one.

But forsomuch as a corruptible body *e* is heauie vnto the soule: quicken me, I pray thee, be thy spurs: and make mee valiantly to perseuer in thy precepts, and praises day and night *f*. Make mine heart hot within me *g*: and in my musing, let the fire be kindled.

e Wis. 9. 15.
f Psa. 35. 27.
g Ps. 39. 3.

And because thy beloued and only son hath said, No man can come to me *h*, except the father which hath sent me draw him; and againe, No man commeth vnto the Father but by mee *i*, I pray and humbly beseech thee, drawe mee alwayes vnto him, that he at length may bring me vnto thee, euen thither where hee is sitting at thy right hand *k*, where as life euerlastin *l*, and euerlasting blessednes is, where as perfect loue, & no feare is *m*;

h Ioh. 6. 44.
i Ioh. 14. 6.
k Ro. 8. 30.
l Reu. 7. 15.
m Re. 21. 4.

whereas day alway, & one spirit of all is; whereas soueraigne and sure securitie, and secure quietnesse and quiet ioyfulnes, and ioyfull blessednes, and blessed euerlastingnes, and euerlasting happines, and the happy
u Re. 22.4. sight *u*, and praising of thee is without end; where thou with him, and he in the communion of the holy spirit, liueth & raigneth a God for euer and euer Amen.

Chap. 18.

A most godly prayer vnto our Sauiour Christ.

a Eph. 5.2
b Col. 1.17
c Iohn 1.4
d Iob 14.6.
e 1 Pet. 2. 24
g Luk. 2. 32

O GOD Christ, thou most kinde louer of mankind *a*, mine hope *b*, the light *c*, the way *d*, the life, the saluation *e*, the honour and the glory of all thy people *g*: Call into thy remembrance for whose sake thou wouldest indure and suffer bands *h*,

bands *h*, the croſſe *i*, wounds *k*, death and the graue *l*; I beſeech thee, for whoſe cauſe, hauing ouer-come death, after three daies thou roſeſt againe *a*, appearedſt to thy Diſciples *b*, inſtructing their wauering mind; and fortie daies after thy reſurrection, thou aſcendedſt into heauen *c*, where thou liueſt, and ſhalt raigne for euermore *d*.

h Mat. 27,2
i Mar. 15,15
k Ioh. 19,14
l Ioh. 19,41
a Mat. 28,5.
b Mar. 16 14
c Lu. 24,51
d Reue. 4,8.

Thou art my God, a liuing *e*, and a true GOD *f*, mine holie Father, my louing Lord *g*, my puiſsant Prince *h*, my good ſhepheard *i*, my onely maſter *k*, my beſt helper *l*, my faithfulleſt friend *m*, my liuing bread, mine euerlaſting Prieſt *n*, my guide vnto my coũtry, my true light *o*, my holy ſweetnes *p*, my readie way *q*, my noble wiſdom *r*, my pure ſimplicitie, my peace making quietnes *ſ*, my ſure ſafetie, my good portion *t*, my eternall ſaluatiõ *u*, my great mercy *x*, my

e Ro. 8. 34
f Math. 4. 7,
g Act. 7,59.
h Reue. 4,9.
i Ioh. 10, 11
k Mar. 23, 8
l Heb. 13,6.
m Ioh. 15, 15
n Ioh. 6, 35.
o Heb. 7, 24
p Ioh. 1, 4.
q Phil. 3, 7
r Ioh. 14, 6.
ſ 1 Cor. 1 30
t Eph. 2. 14.
u Ro. 8, 32
x Heb. 2. 9.

migh-

mighty patience, my vnspotted
k He.9.14 sacrifice *k*, mine holy redemp-
l 1 cor.1. 30. tion *l*, my strong hope *m*, my
m Col.1. 27 perfect charitie *n*, my true re-
n Rom.5.8 surrection *o*, mine euerlasting
o Ioh.11 25 life *p*, my blessed ioy and con-
p Ioh.14.6 templation *q*, continuing euer-
q 1 Cor.13 11 more *r*.

Vnto thee do I pray, cry, and bend my sute, that throgh thee I may walke, vnto thee I may
r Reu.7.15 come, in thee I may rest, who art the way, the truth, and the
s Ioh.14.6 life *s*, besides whom, no man commeth vnto the Father.

t psa.42,1. For I desie thee *t*, a most gracious and a glorious Lord, the very brighnesse of the Fathers glory, which sittest vpon the Cherubins, and beholdest the deepes, which art the true light
u Ioh.1.4 *u*, the light enlightening, the lasting light, whom the verie
x 1 Per.1. 12 Angels desire to behold *x*.

Lo mine hart is before thee; expell the darknes of the same, that

that more fully it may bee indued with the cleerenesse of thy light.

Giue me thy selfe, ô my God, restore me thy selfe: loe, I loue thee, and if not intirely enough, I would loue thee more. I can by no meanes discerne how much I lack of louing thee as I should, that my life may runne into thine armes, and be at no time alienated, till it be hid in the secret place of thy countenance. Notwithstanding, this doe I know, that il is it with me without thee, ô Lord, not onely outwardly to my body, but also inwardly to my soule. For all plentie, beeing not my God, is but pouerty.

But the good, which no way can be altered neither into the better or worse, thou alone art y, which art simple alone z, to whom it is not one thing to liue, and another to liue happlie;

y Mal. 3.6.
z ps. 86.10

ly; but thou art thine own happinesse. But thy creature to whō it is one thing to liue, and another to liue happily, can ascribe both his life and his blessed life, to none other thing, but onely to thy mercy. And therefore we stand in neede of thee, but not thou of vs. For were not wee at all, nothing were wanting to thy felicitie, which thou art. So that wee haue great cause to cleaue vnto thee our lord God, that throgh thy continual help, we may lead an holy, godly, & vpright life.

For by reason of the weight of our wickednes, we are drawne downeward *p* but through thy gift wee are inflamed, and carried vpward, we burne, and we goe, we doe mount, and ascend in our harts, & wee sing a song of degrees, with thy good fire we burne, and we goe forward. Whither doe we now ascend

p Wis. 15. 15

vpward

vpward vnto the peace of Ierusalem? For I reioyced, whē they said vnto mee, We will go into the house of the Lord *q*. There hath he placed vs, we will good that wishe nothing else, but there to abide for euermore. q Psa.22.1.

But forsomuch as while wee are in the bodie, wee be absent from thee *r*, O Lord, wee haue here no continuing citie *s*, but wee seeke one to come; and our freedome is in heauen: therefore through thy grace I do enter into the closet of my heart, and there doe I sing the songs of loue to thee, O my King and my God, fetching vnspeakable sighings in this house of my pilgrimage *t*, where I sing out thy righteousnesse. And calling Ierusalem into mind, I stretch the sense of mine heart toward the same, euen toward Ierusalem my country, Ierusalem, I say my mother *u*; & also toward thee r 2 Cor.5.6 s Heb.13. 14 t Psa. 119. 54 u Gal.4.26

her

her king, her inlightner, her father, defender, protector and gouernour, her pure and strong delight, her constant ioy and al goodnes else whatsoeuer g. For thou art the soueraigne and the true happinesse. From whence I will not be turned away, vntil in the peace of that my deere mother, whereas the first fruits of my spirit are, thou gather all that I am from scatttering and deformitie, & so confort me and confirme mee for euer O my God and my merey.

g 1 Cor. 2. 9 Reue. 7. 15.

Chap. 18.
A longing after the ioyes in Heauen.

O Lightsome and glorious house of GOD, I haue loued thy goodnes, and the place where the glory of the Lorde God, who both enioyeth and hath created thee, doth dwell a.

a Psal. 26. 1

In

In mine exile I ſigh after thee both night and day, mine hart longeth, my mind couereth, & my ſoule deſireth to come vnto the ſocietie of your happineſs.

My prayer vnto him which hath made me is, that he wold poſſeſſe me in thee, becauſe he hath made both me *b* and you. For I deſire your holy fellowſhip, and wonderfull glorie, not for any merit of mine owne: but I truſt to attaine thereunto through the price of his bloud, namely of Ieſus Chriſt, wherby we be redeemed *c*.

b Gen. 1. 20

c 2 pet 1. 18

I confeſſe I haue gone aſtray like a loſt ſheep *d*, and haue too long dwelled out of my natiue ſoile, and am far away caſt from the face of the Lord my God into this blindneſſe of baniſhment, where driuen out of the ioyes of Paridiſe, I bewaile with my ſelfe daily the miſery of my captiuity, and ſing a wo-

d Pſ. 119. 176

full

full song with great lamentation, when I remember you, O
p Gal.4.6 Mother Ieruſalem *p*, while my feet do but ſtand in thy courts, O ſacred and comely Zion, and I am not able plainly to looke into thy inner palaces.

Notwithſtanding, I haue good hope vpon the ſhoulders of my
q Luk.15.5 good ſhepherd *q*, thy Creator, to be brought backe vnto thee, that I may triumph again with that vnſpeakable ioy, wherewithall they be cheered which dwell with you before God his
r Reu.22.5 maieſtie *r*, and our Sauiour Christ, which hath abrogated
ſ Eph.2.15 through his fleſh the hatred *ſ*, and pacified all thinges both which are in heauen, & which
i Col.1.14 are in earth by his bloud *i*. For hee is our peace which made of
k Eph.2.14 both one *k*, & ioyning the two contrarie walles togither, hath promiſed that hee will giue the euerlaſting felicity of your happineſs

pineſs in himſelfe, after the like manner and meaſure, when he ſaid, They ſhall be like the Angels of God in heauen *l*. l Mat.22 30

Chap. 20.

A bewailing of the miſeries of this life.

O My Lord, I am euen wearie of this life, and of this troubleſome pilgrimage *m*. m pſal. 39. 12

This life is a miſerable life *n*, a tranſitory *o* life: an vncertaine life *p*, a labourſome life *q*, a polluted life *r*, a life which is the miſtreſſe of wickedneſs, the Queene of pride, repleniſhed with error and miſeries, not to bee called a life, but a death, wherein euery moment we die, both by ſundry defects of nature, and manifold diuerſities of deathes. n Ioh.14.1 o Ro.6.12 p 1 chr.29 15 q Ge. 3.17 r Gen.6.5.

Can we therefore call it a life that

that wee liue in this world? the which both humours puffe vp, and sorrowes pluck downe, & heat withereth, and the aire infecteth; vvhich both eating maketh fat, and fasting maketh leane: mirth maketh dissolute, sadnes consumeth, care shorteneth, securitie dulleth: vvealth maketh proude, pouerty bringeth out of heart, youth extolleth, age crooketh, sickness breaketh, sorrow depresseth: and after all these things commeth raging death, and bringeth an end at once to al the ioies of this miserable life! vvhich beeing past, a man would not thinke it had euer been at all.

This vitall death, and mortall life, albe it be repleniſhed with these and other miseries, yet a griefe to tell, how many doth it catch with her snares? how many be deceiued by her false promises?

And

And although it be ſo deceitfull and bitter of it ſelfe, that his blindeſt louers cannot chooſe but perceiue the ſame, yet with her golden cup which ſhe carieth in her hand, ſhe maketh infinite companies of fooles vtterly drunke.

Oh happy are they, and thoſe very rare which auoide her familiaritie *g*, which deſpiſe her momentanie pleaſure, and her companie, leaſt with the periſhing deceiuer, they alſo bee compelled to periſh. *g* 1 Ioh. 2. 15.

Chap. 21.

Of the felicity of that life which God hath prepared for ſuch as loue him.

BVt, O thou life, which God hath prepared for them that loue him *f*, thou art a liuely life, a bleſſed life *g*, a ſecure life *h*, a goodly life, a pure life, a chaſte life *f* 2 cor. 2. 9. *g* Reu. 7. 15. *h* Reu. 21. 4.

life and an holy life, a life ignorant what death meanes, voide of sorrow, a life without spot, without griefe, without trouble, without corruption, without perturbation, without change and alteration, a life replenished with all godlines and glory, where neither aduersarie to impugne, nor inticement of sin is to carry away, but perfect loue, no feare is where the day lasteth euer, & one spirit of all is: euen where God is beholden face to face a, & with this food of life the mind is fedde abundantly.

a 1 cor. 13 12.

It doth me good to meditate of thy glory: thy good things doe exceedingly delight mee. The more I remeber, the more I long for thee. Greatly doe I desire, maruailously am I delighted with the sweet memorie of thy name. It dooth mee good therefore, to lift vp the eyes

eyes of mine hart, to ſtir vp the ſtate of my mind, to bend mine affection towards thee.

Truly it doth me much good to talk of thee, to hear of thee, to write of thee, to conferre of thee, to read euery day of thy glory & bleſſednes, and to meditate often of that I read: that ſo at leaſt-wiſe from the heats, perills, and ſweatings of this mortall & tranſitory life; I may paſſe vnto the delectable coole of the liuely ayre, and ſo when I goe to ſleep, may ſomwhat lay downe my weary head in thy boſome.

For which cauſe I walk many times into the pleaſant fields of the holie Scriptures, where I plucke vp the goodly greene hearbs of ſentéces by pruning; eate them by reading: chaw them by vſing, and lay them vp at the length in the high ſeat of memory by gathering them together,

gether, that so hauing tasted thy sweetnesse, I may the lesse perceiue the bitternesse of this miserable life.

O thou most happy life, O right blessed kingdome, voide of death *e* euerlasting: where no times succeed by ages, where the cõtinuall day without night hath none end, where the conquering souldier ioyned to that ioyfull quier of angels, & crowned with the crowne *f* of euerlasting glorie, doth sing to his God a song among the songs of Zion:

e Re. 21. 4

f 1 Pet. 5. 4.

Oh that I might, my sinnes being pardoned, and this burthen of the flesh laide away foorthwith, O that I might enter into thy ioies *g* to enioy euerlasting rest, that I might passe into the godly & glorious wals of thy citie, to receiue a crown of life at the hands of my Lord *h*, that I might bee among that holy quire,

g Mat. 25

h Reu. 2. 10

quire, that I might ſtand with the bleſſed ſpirits before the maieſtie of the Creator *i*, that I might behold the preſent coũtenãce of Chriſt *k*, that I might ſee that Soueraigne, and vnſpeakeable, and vncompaſſed light: and finally, that I might be neuer touched with any fear of death *l*, but reioyce euerlaſtingly for the gift of perpetuall incorruption.

i Reue. 22.

k 1 Cor. 13.

l Reue. 2

Chap. 22.

Of the happineſs of the good ſoule hence departed.

HAppy is the ſoule which departing from the earthly body, goeth directly into heauen: ſecure it is and quiet, and feareth neither enemies nor death *a*. For it enioyeth continually thy preſence *b*, O God, and vnceſſantly beholdeth the moſt glorious Lord, whom

a Reue. 21. 4

b 1 Cor. 13. 12

c 1 Cor. 2. 9 shee hath serued and loued *c*, and whom now at the length full ioyfully and gloriously shee hath attained vnto.

And this glory of so great blessednes, neither time shall diminish, nor any wicked person take away *d*.

d Mat. 6. 19

The daughters of Zion haue seene her, and counted her blessed *e*, euen the Queens and the concubines haue praysed her, saying;

e Sal. song 6. 8

f Sal song 8. 5 Who is she that commeth vp out of the desert *f*, abounding in pleasure, leaning vpon her wel-beloued?

g Sal. song 6. 9 Who is shee that looketh forth as the morning *g*, faire as the moone, pure as the sun, terrible as an army with banners?

How cheerefully goeth shee out, hasteneth, runneth, when all amazed, shee heareth her beloued, saying vnto her on this wise *h*: Arise my loue, my faire

h Sal. song 2. 10

faire one, and come away. For behold the winter now is paſt: the raine is changed and gone away.

The flowers appeare in our earth: the time of the ſinging of the birds is com, & the voice of the Turtle is heard in our land. The fig tree hath brought forth her young figges, and the vines with their ſmall grapes haue caſt a ſauour: ariſe my loue, my faire one; and come away.

My Doue that art in the holes of the rock, in the ſecret places of the ſtairs, ſhew me thy ſight, let me heare thy voice, for thy voice is ſweet, and thy ſight comely.

Come away my choſen, my faire one, my Doue, mine vnſpotted one, my Spouſe, come away, and I will put thee into my bedde-chamber: becauſe I haue longed after thy beauty.

Come away, that thou maiſt

triumph in thy presence with mine Angels, whose companie I haue promised thee.

i Acts 14 22.

After many perils & labours i come away, enter into thy masters ioy *k*, the which no man shall take from thee *l*.

k Mat. 25 12

l Ioh. 16 22

Chap. 23.

A prayer vnto Iesus Christ, that he would vouchsafe in troubles to helpe vs.

O H, happy are all thy Saints, O Christ, which haue passed ouer the sea of this mortalitie, and attained vnto the Hauen of perpetuall quietnes *a*, securitie, and peace, where they are at rest, and alway ioyful and merry.

Esay 35, 10

Wherefore of thy tender loue I beseech thee ô Christ, who art without care of thy selfe, bee carefull of vs, who needest not to care for incorruptible glory, haue

haue thou a consideration of our manifold miseries *b*. b Reu.7.5.

O our God, who hast chosen a people to thy selfe *e*, and endued them with glory, making them both immortall of thine immortality, & ioyfull through thy blessed sight *c*, I beseech thee, be thou alwaies mindfull of vs, & helpe vs, who as yet in the salt Seas of this life are tossed with the surges about vs. c Ro.8.30 c 1 cor.13 12.

O thou goodly gate, who art raised into a maruailous highnes, helpe vs vile pauement lying much beneath thee.

Giue vs thine hand, and raise vp such as lie vpon the ground, that vvexing strong out of weakenesse, we may be made couragious in battell.

Make thou *d* intercession for vs continually, and vncessantly pray for vs wretches, and most negligent sinners, that through thy praiers, we may be conioyned d 1 Tim.2 5.

ned to the holy companie of Saints: for otherwise wee shall neuer be saued.

For alas, wee are very fraile weakelings of no courage, creatures giuen to the seruice of the belly and flesh, hauing in vs almost no sparke of vertue.

And yet placed vnder thy cõfession O Christ, wee are borne by the vvord of the Crosse through this great and wide sea
e psal. 104 ver. 25. *e*, wherein are things creeping innumerable, both small beasts and great: vvherein the most
f Reu. 12. 9 g 1 Pet. 5. 8 cruel Dragon is *f*, alway prepared to deuour vs *g*, wherein be the dangerous rocks, Scilla and Charibdis, with other such like innumerable things, whereby the heedlesse and wauering in
h Iam. 2. 6. faith *h*, make shipwrack.

Wherefore, O Christ, pray for vs: O good Christ, pray thou, we say, for vs, that throgh thy good prayers

prayers and merits, we may deserue (ship & merchandise being saued) to attaine vnto the port of perpetuall saluation, quietnes, peace, and securitie, which neuer shall haue end. Amen.

Chap. 24.

A desire of the soule after the supernall Ierusalem.

O Mother Ierusalem *a*, the holy Cittie of God *b*, and the deerely beloued spouse of Christ *c*, after thee dooth mine heart couet; and my soule exceedingly is in loue with thy beautie.

a Gal. 4. 26
b Reue. 21. 10
c Eph. 5. 23

Oh how comely, how glorious, how honourable art thou! thou art all faire, and there is no spot in thee *d*.

d Sal. song 4. 7

Triumph & reioyce, O beautifull daughter of the Prince: for the king hath a pleasure in thy faireness *e*, and louesthy good-

e Psa. 45. 11

ly personage, O thou fairer then the children of men *f*.

f Psa. 45.2

But what is thy welbeloued, O thou faireſt among women *g*, of the welbeloued? my welbeloued is white & ruddie, the chiefeſt of ten thouſand.

g Sal. song 5.9

Like as the apple-tree among the trees of the foreſt *h*, ſo is my welbeloued among the ſonnes of men. Vnder his ſhadow had I delight; loe now I ſit, and his fruit is ſweet vnto my mouth.

h Sal. song 2.3

My welbeloued put in his hand by the hole of the doore *i*, and mine heart was affectionated toward him.

i Sal. song 5.4

In my bed by night I ſought him that my ſoule loued *k*, I ſought and found him: I hold and will not let him goe, vntill he bring mee vnto my mothers houſe, into the chamber of her that conceiued mee.

k Sal. song 3.1

For there thou wilt giue mee thy teares moſt aboundantlie, and

and perfectly, and wilt satisfie mine hart with a maruailous satietie, so that I shall neither hunger nor thirst any more *l*. l Re.7.25.

Oh, happy shall my soule be, yea happy and alwates happie shall I bee, could I once get to behold thy glory, thine happines *m*, thy beauty, thy gates & thy walles *n*, and thy streets, & thy manifold mansions *o*; thy noble Citizens, & thy mightie King in maiestie *p*.

For thy walles are of pretious stones *q*; thy gates of the richest pearles *r*, and thy streets of the purest gold *s*, wherein is sung the ioyfull Halleluiah *t* without intermission; thy mamifolde buildings are founded vppon squared stones, builded vpon Saphires, inclosed with golden walles, whereinto none shall enter, but the cleane, & in it no vncleane person shal inhabite *u*. m 1 Cor. 2. 9. n Reue. 21. 23. o Ioh. 14. 2. p 1 Cor. 13. 12. q Reue. 21. 18. r Reue. 21. 21. s Reue. 21. 21. t Re. 19. 1. u Re. 21. 7.

Beautiful art thou become, O

x Gal.4.26 mother Ierusalem *x*, and sweet in thy comforts, no such thing is in thee, as wee suffer in this world, and as we behold in this wretched life.

There is neither darknes nor night, nor any change of times
y Esay 35. 19 in thee *y*.

There shineth not in thee either the light of the candle, or the brightnes of the moone, or the glitteringnesse of the stars: but the God of God, light of light, euen the sunne of righteousnes euermore doth lighten thee. The white and vnspotted lambe, is thy pure and cleere light, thy sunne, thy cleernesse, and euerlasting contemplation
z 1 Cor. 13 12 *z* of this most glorious king is all thine happinesse.

He is the king of kings in the mids of thee; and you are his ministers about him.

There be the singing quiers of
a Re. 5. 15 Angels *a*, there the companies of

of ſupernall citizens *b* there be the ſolemnity of all which haue returned from this wofull peregrination vnto thy ioyes.

b Eph. 2. 19.

There bee the prudent Prophets, the twelue Apoſtles *c*, the victorious hoſt of infinite Martyrs *d*; and the ſacred conuent of holy confeſſors there *e*.

c Reue. 21 14
d Reu. 7. 14
e Reue. 12 11

There bee both vpright men, and holy matrons, which haue ouercome the pleaſures of this world, and the weakeneſſe of ſex: there be thoſe young men, and maidens, which haue ſpent their time in godly conuerſation.

There be the ſheep *f* & lambs that haue eſcaped the ſnares of this vvorld, where they now triumph in their ſeuerall manſions: the glory of each particular man differeth, but common is the ioy of them all.

f Mat. 23 32

There ful and perfect charitie doth raigne *g*: for God there is

g 1 cor. 13. 13.

h 1 cor. 15 28 is all in all *h*, whom they doe alwaies behold *i*, and by be-
i Reue. 22 4 holding him, continually they burne the more in loue toward him.

They loue, & they praise him, they praise, and they loue him: all their worke is to praise God without ending, without fainting, without toyling.

O happy, yea, and euermore happy shall I be, if after the resolution of this mortall body, I may heare those celestial songs of melody, which are sung vnto the praise of the eternall King, by those Cirizens of the supernall country *k*, & by the com-
k Heb. 11 16. panies of the spirits.

Happy then, yea much happie should I bee, might I bee counted woorthy to sing those songs, and to wait on my King, my God, and my Captaine: to behold him in his glory, according as hee hath promised, saying

ing *l*, Father, I will that they whom thou haſt giuen mee, be with me euen where I am, that they may beholde the glorie, which I had with thee, before the foundation of the world. l Ioh. 17. 14

And in another place *m*, If any man ſerue mee, let him followe me: for where I am, there ſhall alſo my ſeruant be *n*. And againe, He that loueth me, ſhall be loued of my Father, and I will loue him, & will ſhew mine owne ſelf to him. m Ioh. 12. 26 n Ioh. 14. 21

Chap.

Chap. 25.

A Psalme concerning the glory of Paradise, paraphrastically made vpon the words of Saint Augustine.

VNto the well of life endlesse,
My soule, ah dry, my soule doth thirst,
Wherein it lies in great distresse,
The flesh her foile she would haue birst,
She stirs, she strines, she sues amaine,
Her country to enioy againe.
Her present case while shee doth mourne,
Subiect to griefe, she thinks vpon
The glorious state she had beforne,
Which now through sin is quite ygon.
The euils wherein we be tost,
Bring into minde the blisse we lost.

a 1 cor. 2. 9 *For who can tell what ioy it is* a,
b Phil. 4. 7. *For to enioy the soueraigne peace* b,
Where the foundation of houses
c Reu. 21. 19 *With precious stones* c *rise & increase?*
With gold the roofes are all set out:
With gold the parlours shine about.

Of

Of iewels onely pretious,
This goodly building erected was:
The ſtreet whereof is glorious,
Paued with gold as ſhining glaſſe d.
There is no ſlime, there is no lane,
Their is no ſickneſſe for to paine e.
No winter cold, no ſummer hot,
At no time there do men annoy,
Freſh roſes alway may be gat,
The ſpring alway men there enioy,
The ſaffron red, the lilly white,
The balme giues ſent, men to delight.
The fieldes are freſh, the ſeed doth ſpring
With bony ſweet the riuers flow,
The pleaſant odors comfort bring,
And ſauours good from ſpices go:
The apples alway hang on tree,
And euermore the woods greene be.
The Moone doth riſe, ne yet incline,
Nor ſtars, nor ſunne do alter race,
The Lamb continually doth ſhine
In that ſame towne and bleſſed place.
There is no time, nor any night f,
But euermore the day is bright.
For all the ſaints ſhine glorioufly,
As doth the ſunne g, euen they ſo doo,
After the triumph mutually,
They ſing together on a row,

d Reue. 21. 21
e Reue. 22.
f Re. 22. 5
g Mat. 13. 34

And

And make report with hearts all glad,
Of euery sight which they haue had.
Th'are freed from sin & rid from strife,
Of blood and spirit: the flesh and eke,
The minde enioy the spirituall life.
And each one thing do thinke and seeke.
There is none offences to molest.
They now possessing perfect rest.
Full gladly they do mention make,
Being rid from change of former case,
And comfort much they alway take,
Of pleasant truth seeing the face h.
Hence liuely ioy from liuing springs:
There being rid they skip and sing.
They noble, strong they iocond are,
From troubles now they be set free.
The healthfull there right well do fare:
And youth dreads nought old age to see.
Hence too, & houre they spring & last,
For frailty now is gone and past.
Their state diuine doth vp swallow,
The mighty force of death so fell.
God knowing all things they which know
All other things must know right well.
For each mans heart to each mans sight
Is ope. In one they doe delight.
One thing they loath, one thing they like,
Their hart and mind, and will are one:

h Re. 12.4.

Albeit

Albeit they are not crowned alike, (done:
For these good deeds which they haue.
Loue worketh so that each mans blisse,
To all men due and common is,
The Eagles meete where carcasse lie i, i Mat. 24.
That holy soules with Angels good, 28
May be renued in the skies:
In euery place they eate one foode:
They filled are, and yet de craue (haue.
They would those things the which they
Yet haue they nought though ful they be.
There hunger doth them moue nothing.
They eate and that full greedily,
And eating prickes them to eating.
The pleasant songs expell sad feares,
And Organ pipes do please the eares.
One praise they yeeld vnto the King,
Through whom they do triumph in blisse.
O happy soule is such seeing
Before the Lord at present is;
And from his seat with look full bold,
How earth is ruled doth behold
And how the starres, the sun and moone,
With planets all their place do keep.
After my sight. O let me soone
Approch vnto this fellowship.
O Christ, my suite do thou regard,
Of sinners who art the reward,

And

And make me to receiue a part
Of that same blisse which they possesse.
Giue strength that with courageous haot
I may endure the fight endlesse.
That battell fought, I then may finde
Long life, thee Christ, euen to my minde.
Amen.

Chap. 26.

The praise which the soule continually doth ascribe vnto GOD through the contemplation of his supernall blessednes.

a psl.103.1. MY Soule, praise thou the Lord *a*, & all that is within me praise his holy name.

My soule, praise thou the lord and forget not all his benefits. Praise the Lord, all ye his works in all places of his dominion, my soule praise thou the Lord.

Praise we the Lord, whō angels praise *b*, dominiōs adore *c*, powers do reuerence, to whom the Cherubins, and Seraphins, continually do cry *d* Holy, Holy, Holy.

b Re.7. 11.
c phil.2.9
d Esa.6.3

Ioine

Ioyne we therefore our voices to the voices of the holy Angels: and according to our habilitie, let vs praiſe the God which we both haue. For they whoſe eyes euermore be fixed vpon the Lord, whom they behold, not through a glaſſe darkly *e*, but face to face, they doe moſt purely and without ceaſsing praiſe the Lord. e 1 cor. 13. ver. 12.

But who can, yea ſo much as in thought comprehend, much leſs in words expreſs, what an infinite multitude of thoſe bleſſed ſpirits, & celeſtiall powers are in the preſence of the Lord God almighty! Or what continuall ioy they receiue by the ſight of God! what euerlaſting mirth! what heat of loue, not to their griefe, but to their delectation! what a deſire is in the ſame of the ſight of god with ſatiety, & a ſatiety with deſire, in whom neither deſire ingendreth grief, nor

nor satietie bringeth loathing! How blessed they are by cleauing to thy soueraigne blessednesse! how they be made light, ioyned to the true light! Finally, alway beholding the vnchangable Trinity, they be conuerted into an vnchangeable nature! But when shall wee be able to comprehend the glorious condition of the Angels, when wee are not able to search out the nature of our owne soules?

What is this thing which can quicken the flesh, and yet voluntarily cannot bind it selfe to holy cogitations! what kind of thing is this which is so strong, and yet so weake: so small, and yet so mighty, that it searcheth out the secrets of God, and beholdeth celestiall things, which for mans behoofe is wel known to haue through sharpnesse of wit, inuented the knowledge of many sciences? vvhat kinde

of

of thing is this the vvhich knoweth ſo much of other things, and yet is vtterly ignorant how it ſelfe was made?

For although much be ſpoken doubtfully of ſome, concerning the beginning of the ſoule: yet we finde how it is a certaine intellectuall ſpirit, made through the power of the creator; liuing euerlaſtingly in her kind, quickening the mortal body which it ſuſtaineth: ſubiect to alteration: prone to forgetfulneſſe, which feare many times troubleth, and mirth puffeth vp.

O ſtrange thing, moſt worthy to be wondred at! of God the Creator of all things *f*, who is incomprehenſible *g*, & vnutterable, all doubtfulneſſe laid apart, wee read great things and very marueilous, we ſpeak, and write alſo: yet whatſoeuer wee ſay, either of Angels, or of the ſoules of men, we cannot ſo eaſily

f Gen. 1.1.
g 1 Kin. 8. 27

ſily approue the ſame.

But omit we theſe things, and mount we; leaue we, and ouerpaſſe we whatſoeuer is created, and let vs direct the eyes of our faith vpon him who hath made all things.

Wherfore I will make degrees of aſcenſion in mine heart: and therby mount vp vnto my ſoule, and by my ſoule & vnderſtanding aſcend vnto my lord, who abideth aboue ouer mine head.

Let whatſoeuer is either viſibly ſeene, or ſpiritually imagined, with a ſtrong hand be farre away remooued from the ſight of mine hart and mind: only let the pure vnderſtanding, going on plainly, attaine ſwiftly vnto him, who is the creator both of Angels *h*, and of ſoules *i*, and of all things beſide *k*.

h pſ. 143. 1
i Ge. 1. 26.
k Ge. 1. 1

Bleſſed is that minde vvhich forſaketh baſe things below; & ſeeketh after hie things, vvhich maketh

maketh a neſt in the rocke, and frō the high cliffe with Eagles eies beholdeth the ſun of righteouſneſſe.

For nothing is ſo goodly, and ſo cōfortable, as with the ſight of the mind, and deſire of heart to behold the very Lord alone, and after a maruelous manner inuiſible to beholde the inuiſible *l*: and ſo to taſt another, not this ſweetneſs; and to ſee another, not this light. l 1 Tim. 1. 17

Becauſe this light, which is incloſed in a place, is ended by time, & changed by the interruption of nights, and is common with vs to vvormes and beaſts; and to ſay the truth, in compariſon of that ſoueraigne light, cannot bee called light indeed, but night rather.

Chap.

Chap. 27.

What it is to hould, and to behold God in part, and how wee are to conceiue of God.

AND although that Soueraigne and vnchangeable essence; that true light, that lasting light, that light of Angels can be seen of none in this life (for that preheminence is reserued for the Saints in celestiall glorie;) yet firmely to beleeue, and to vnderstand, & to marke, & zealously to couet for the same, is after a sort to hold, and to behold the same.

Let thy voice therefore sound aboue the Angels; and let man with an intentiue mind behold God, & praise him with words as well as he can.

For it is meete that the creature do praise his Crearor: because he hath made vs to praise him

him who ſtandeth not in need of our praiſe. a Eſa. 43.7.

And he is an incõprehenſible vertue wanting nought *b*, great is our Lord God and all ſufficient to himſelfe, great alſo is his power, his wiſdome is infinite *c*. Great is our Lorde God, and much to be prayſed *d*. b 2 Mac. 14. ver. 35 c pſa. 14.5 d 1 Chr. 16 25

Him therefore let the mind loue, the tonge praiſe, the hand write; and in theſe holy cogitations let the faithful ſoule wholly exerciſe her ſelfe. e Deut. 6.5.

With theſe pleaſant iuncats of celeſtiall contemplation, let the zealous man, & the beholder of heauenly matters refreſh himſelfe day by day; that beeing fatned with this celeſtiall foode, he may crie with a great voice, he may cry from his hart roote, with gladnes hee may cry, and with a moſt earneſt deſire of the mind, ſay on this wiſe.

Chap. 28.

A prayer expressing the manifold properties of God.

OMost high *a*, most holy *b*, most mighty *c*, most mercifull *d*, most righteous *e*, most secret *f*, present *g*, beautifull *h*, and most strong God *i*.

Stable *k*, incomprehensible *l*, inuisible *m*, yet beholding all things *n*, immutable *o*, yet altering all things *p*, immortall *q*, vnplaced *r*, vnmeasured *s*, vncomprehended *t*, without end *u*.

Inestimable *x*, vnutterable *y*, wonderfull *z*, vnmooueable *a*, mooving all things, vnsearchable *b*, vnspeakable, fearefull and terrible *c*, to be honoured *d*, serued *e*, worshipped *f*, and reuerenced.

Neuer yong and neuer old *g*, renuing all things *h*, rooting out the houses of the proud, yet marke

a Tob. 4 11.
b Esa. 6, 4
c Gen. 17. 1
d psa. 145. 9.
e Psal. 11. 5
f Mat. 6. 4
g Eccl. 15. 18
h Sal. song ver. 5. 10
i Psal. 24. 8
k Psal. 90. 1
l Psal. 130. 7
m 1 Ti. 1. 17
n Eccl. 22. 19
o Mal. 3. 6
p Ps. 102. 25.
q Esa. 6. 16
r Iob. 23. 8
s Bar. 3. 24
t Psa. 139. 7
u Lam. 3. 19.
x Exo. 15. 15
y Iob 11. 7
z Ps. 106. 8
a psa. 102. 24
b Rom. 11. 23
c Deut. 7. 21
d Mal. 1. 6
e Psa 33. 8
f Deut. 9. 13
g Psa. 90. 1
h Wis. 7. 27

marke they not so much.

Alwaies working *i*, and yet euer at rest: gathering, and yet neuer wanting, bearing vp all things *k* and yet not burdened; filling all things *l* & yet not included; the creator *m*, protector, nourisher *n*, and maintainer of all things.

Seeking *o*, when thou lackest nought; louing *p*, yet not enflamed; iealous *q*, and yet vnmooued; thou repentest *r*, & yet art not grieued; thou art angry *s*, and yet not disquieted.

Thou changest thy workes *t*, but not thy counsell *u*. thou receiuest what thou findest not, and neuer losedst:

Thou art neuer poore, yet art thou glad when thou getrest, at no time couetous, yet exactest vsury.

Many are bountifull to binde thee vnto them, yet who hath ought which is not thine *x*?

i Ioh. 5. 14
k Heb. 1. 3
l Eccle. 23. 18
m Gen. 11
n psal. 104. 27.
o Lu. 15. 4
q Wild. 11. 23
q Ex. 20. 5
r Gen. 6. 6
s Psa. 79. 5.
t Wis. 7. 27
u psa. 33. 11
x 1 cor. 4. 7

Thou payest debts, owing
y Mat. 18. 17. nought, thou forgiuest debts *y*, and thou forgotst nothing.
z 1 Tim. 6. 13. Thou quickenest all things *z*,
a Ioh. 1. 1. thou hast created all thinges *a*,
b Eccl. 16. 18. thou art euery where *b*, & euery where whole.
c 1 Tim. 1. 17 Thou maist bee vnderstood, but not seene *c*, and art no
d psl. 139. 7 where wanting *d*; yet art thou
e pro. 15. 25. farre from the cogitations of the wicked *e*.

There art thou, where thou seemest not to bee: for where thou art not to shew fauor, thou art to execute vengeance.

Thou touchest all things, yet not all alike; for some thinges thou touchest, that they may onely bee, and not liue, perceiue and discerne:

Some thinges thou touchest that they may liue, and haue sense, but not discerne:

And some thinges also thou touchest, that they may be, and perceiue

perceiue, and discerne too.

And although at no time thou art vnlike to thy selfe, yet toucheſt thou diuerſe things diuerſly.

Thou art preſent alwaies euery where, yet art thou hardly to be found out.

We follow thee ſtanding, yet can we not lay hold vpon thee.

Thou poſſeſſeſt all things *f*, filleſt all things *g*, compaſſeſt al things, ouerpaſſeſt all things, and beareſt vp all things *h*.

f pſa. 50. 9.
g pſa. 139, 7
h Heb. 1, 3

And yet thou beareſt not of one part, and of another art ouerpaſſed, neither of one part filleſt thou, & of another compaſſeſt; but in compaſsing thou filleſt, and filling compaſſeſt, in bearing thou ouerpaſseſt & in ouer-paſsing beareſt: Againe, thou teacheſt the hearts of the faithfull *i*, vvithout noyſe of words.

i Eſa. 54, 13

Thou reacheſt frō one end to

k Wis. 8.1. another mightily *k*, & comely dooſt thou order all things.

Thou art neither inlarged by
l Psal. 102. 24 places, nor changed by times *l*.

Neither is there any receſſe, or acceſſe vnto thee, but thou dwelleſt in the light that none
m 1 Tim. 6. 16. can attaine vnto *m*, whom neuer man ſaw, neither can ſee.

Abiding in thy ſelf quiet, thou goeſt about the whole world, euery where, beeing altogether all whole euery where.

For thou canſt neither be cut nor diuided, becauſe thou art
n Deu. 6.4 truly one *n*; nor yet be brought in parts, in as much as all whole thou keepeſt the whole, filleſt the whole, lighteneſt, and poſſeſſeſt the whole.

The bottomleſs depth of this myſterie, neither the minde of man can conceiue, nor the tongue of Orators expreſs, nor the moſt learned bookes in any Library make euident. Were the

the whole world repleniſhed with bookes, yet could not thine vnſpeakeable knowledge bee vttered, becauſe thou art indeede vnutterable: thou canſt by no meanes be either written or concluded, beeing the fountaine of Gods heauenly light and the ſun of eternall brightneſſe.

For thou art great without quantity; and therfore vnmeaſurable, good without qualitie, and therefore indeed and ſoueraignly good, yea, to ſay the truth, there is no good but thou alone *o*, whoſe will *is* a worke, and whoſe will is ability. o Mat. 19. 16

Who haſt of nothing created al things *p* the which thou madeſt, euen onely becauſe thou wouldeſt. p Gen. 1. 1. Heb. 1. 1

Who poſſeſſeſt all thy creatures without any lack; gouerneſt them without labour, and ruleſt them without paine, for

there is nothing eyther of thinges on high, or of things belowe, that can disturbe the order of thy gouernment.

Who art in all places without any place: and containest all thinges without enclosure, and remainest euery where *q*, without seat or motion.

Who neither art the authour of sin *r*, (which thing only thou canst not do *s*, who canst do all things *t*) neither hast thou been sory for ought which thou hast done, neither art thou disturbed with any commotion of the mind, nor hast any losse by the destruction of the whole world.

Who neither commendest *u*, nor commandest wickednes *x*, who at no time lyest *y*, because thou art the euerlasting truth *z*.

By whose goodnes we were created *a*, by whose iustice wee are punished *b*; by whose mercy we

q Ecc. 23. 18
r Eccl. 15. 20
s Psa. 11. 5
t Exod. 6. 3
u Psa. 5. 4
x Eccl. 15. 20
y Rom. 3. 4
z Psa. 117. 2
a Gen. 1. 26
b Dan. 9. 4

we are ſaued *c*.

For wee are to worſhip in ſteed of God, nothing *d*; be it celeſtiall, or of the ſubſtance of the fire, or earthly, or elſe howſoeuer ſenſible.

For thou art what thou art *e*, and changeſt not *f*. To whom chiefly belongs that which the Greeks call *On*, the Latins *Ens*, becauſe thou art alway the ſame *g*, & thy yeeres ſhall not faile. Theſe, & many mo things haue I learned of the holy mother the Church *h*, whereof through thy grace I am made a member. Of her haue I learned how thou alone *i*, and true God *k*, both haſt no body *l*, and alſo art not ſubiect to paſsions: and how nothing of thy ſubſtance or nature is any way violable, or changeable, or cõpoũded or created: and therefore certain it is, that thou canſt neither bee perceiued by any bo-

c pſa.103. 1
d Exod.20 3
e Exod.3. 14
f Mal.3.6
g Pſa.102. 27
h Ioh.4.26
i pſa.89.10
k Iohn 17. 10
l Ioh.4.24.

m 1 Ti.1.17 dilie eyes *m*, nor couldest euer
n Ioh.1.18 be seene in thy proper nature, of anie mortall man *n*.

For hence it may euidently be gathered, that where angels do now behold thee, there wee
o Reu.11.4 also after this life shall see thee *o*.

Nay, the very angels neither are able to see thee as thou art in thy selfe.

Nay, to cōclude, the almightie Trinitie is knowne to none, but to thy selfe onely.

Chap. 29.
Of the vnitie of persons, and pluralitie in God.

AND thou, an vnitie of the God-head, thorough the pluralitie of persons manifold, art in number infinite, & therefore measurably vnmeasurable, and waightilie vnweighable.

For we acknowledge no beginning of the soueraign good-

nesse,

neſſe, the vvhich thou art, of whom, through whom, in whō all things: but through participation thereof, wee ſay all good things are *a*.

a 1 cor. 4. 7 Iam. 1. 17.

For thy diuine eſſence hath alwaies been, and yet is without matter, although it lacke no forme, to weet, informed, the forme of formes, the moſt enformed forme, the which while thou imprinteſt as a ſeale to euery particular thing, thou makeſt them doubtleſs to differ from thy ſelfe, without any eyther of thy augmenting, or diminiſhing, but whatſoeuer is in the world, it is thy creature *b*.

b Ioh. 1. 2.

O ſimple Trinitie, and triple Vnity, God whoſe almightineſs both poſſeſſeth, & ruleth, and replenſheth all things which thou haſt created.

Neither in ſaying how thou filleſt all things, meane we that they containe thee, but rather that

that thou cõtaineſt thẽ, neither by parts filleſt thou all thinges, nor yet may it be thought, that euery thing according to the greatneſſe of the portion it hath, receiueth thee, that is, the greateſt thing more, and the ſmalleſt thing leſſe: thou rather being in al things, or more truly all things in thee *c*, whoſe omnipotency includeth all things, neither can any man finde a way to eſcape thy power *d*.

c Acts 17, 28

d pſ. 139. 7

For whoſoeuer hath not thy fauour, can by no meanes auoid thy diſpleaſure, as it is writtẽ *e*; Neither from the Eaſt, nor from the Weſt, nor from the South, but God is the iudge: & againe *f*, Whither ſhall I goe from thy ſpirit, or whither ſhal I go from thy preſence?

e pſa. 75. 6.

f pſa. 139. 7

The immenſitie of thy diuine greatneſs is this, that we know thee to be within all things, not as included, and without all things,

things, yet not excluded. And therefore thou art within, that thou maiſt containe all: and therfore without, that all things may be comprehended within the immenſitie of thy circumſcribed greatneſs.

So then by that thou art within, thou are known to be a creator: by that thou art without, wee perceiue how thou art the gouernour of all things.

And leaſt all things which are created, might bee without thee, thou art within, and without, that all things may be included of thee, not by locall greatneſſe, but by thy mighty preſence, who art euery where preſent, and all things preſent before thee *g*: although ſome vnderſtand theſe thinges, yet ſome doe not. g Eccl. 15. 18.

The vnity thē of thine inſeparable nature, cannot haue ſeparable perſons: becauſe as thou

art

art a Trinitie in Vnitie, and an Vnitie in Trinitie, ſo can you not haue a ſeparation of perſons.

Sometime indeed thoſe perſons are particularly named *h*: but ſo thou wouldeſt, O GOD the Trinity, declare thy ſelfe inſeparable in perſons, that there is no name in any one perſon, but may be referred vnto another, according to the rule of relation.

h Mar. 3. 16

As the Father vnto the Son, and the Sonne vnto the Father: ſo hath the Sonne true relation both vnto the Father, and the holy Ghoſt.

Alſo thoſe names which ſignifie either thy ſubſtance, O God, or perſon, or power, or eſſence, or elſewhat, which properly is called God, do equally agree to all the perſons: as great God, almighty, eternall, and generally all things, which

natu-

naturally, are ſpoken of God.

So that there is no name of nature, which may ſo agree vnto thee God the Father, but the ſame alſo may fitly bee referred vnto the ſonne and holy ghoſt.

Wee ſay that thou the Father art naturally GOD, ſo is the Sonne naturally GOD, and the holy Ghoſt naturally God, and yet not three Gods, but one God naturally, the Father, the Sonne, and the holy Ghoſt.

And therefore, O God holy Trinitie, in perſons thou art inſeparable, in ſenſe are they to be vnderſtood, though in ſound you haue ſeparable names: for you receiue no plurall number in the names of nature.

For hereby it is declared, how the perſons in the holy Trinity which is one *i*, very God *k*, cannot bee diuided, for that the name of euery perſon, reſpecteth alway another perſon.

i pſal. 86. 10

k Ioh. 17. 3. 1 The. 1. 9.

If

If I say the Father, I point vnto the Sonne: and if I name the Sonne, I presuppose a father: if I mention the holy spirite, I must necessarily vnderstand of whome hee is the spirit, namely of the Father and the Sonne.

For this is the true faith, proceeding from sound doctrine: this vndoubtedly is the Catholike and right faith, which God of his goodnes hath taught me in the bosom of the mother Church *l*.

l Gal,4,26.

(*)

Chap.

Chap. 30.

A zealous prayer to the blessed Trinitie.

WHerefore, O Lord, my faith, which thou hast giuen mee to my saluation, calleth vnto thee.

For the faithfull soule liueth by faith *a*; he enioyeth in hope *b*, what one day hee shall behold in thee.

a Rom. 1. 17

b 1 cor. 13. 12

O my God, vnto thee crieth my pure conscience, and the sweet loue of my faith, which the darknes of ignorance being driuen away, thou hast brought vnto the knowledge of the truth, which also thou hast plucked from the foolish bitternes of this world, and made comfortable & pleasant to mee through thy sweet loue.

Vnto thee, O blessed Trinitie, doth the cleere voice, and sincere loue of my faith call, which

which nourisheth the same frō the cradle, thou hast inlightened alway by the light of thy grace, and confirmed mightily in me through the instructions of our mother the Church.

c Mat.11. 25

Vnto thee, do I call, O happy, and blessed, and glorious, and

d Ioh.3.16

e 2 cor.13. 13

single Trinitie, Father *c*, and Sonne *d*, and holy Ghost *e*.

f Deut.6.4

g Deut.6. 13

God *f*, Lord *g*, and Comforter *h*, loue, grace, & communion *i*, the begetter *k*, the begotten *l*, the renuer *m*:

h Ioh.10. 16

i 2 cor.13. 13

The verie light of the verie light *n*, the verie illumination:

k Heb.1.4.

The spring, the floud, and the

l Act.13. 53

watering:

m Titus 2. 5

Of one, all: thorough one, all; in one, all things:

n Iohn 1.4

Of whom *o*, through whom, in whom are all things.

o Act.17. 28

The liuing life, the life from the liuing, the quickner of such

p Iohn 5. 21

as liue *p*.

One of himselfe; one of one: one

one of two.

A being of himselfe, a being of another; a being from both. The Father is truth *q*, the Sonne truth *r*, & the holy Ghost truth *s*: So that the Father, the word, and the Comforter are one essence *t*, one power, one goodnes, and one blessednes, of whom, through whom, and in whom, are all thinges blessed, whatsoeuer things are blessed.

q 1 Ioh. 5, 9
r Ioh. 14. 9
s 1 Ioh. 5. 6
t 1 Ioh. 5. 7

Chap. 31.

How that God is the true and the soueraigne life.

O GOD, the true and the soueraigne life, of whom, through whom, & in whom all things doe liue *a*, whatsoeuer things doe liue trulie, and in happy state.

a Act. 17 21

O God, euen goodnes and godlines: from who *b*, through whom, & in whom are al good and

and godly things, vvhich are good and godly.

God, whose faith quickneth, hope erecteth, and loue linketh vs; God, who hast commanded vs to pray vnto thee *c*, and makest thy selfe to be found, & openest to him which knocketh.

c Mat. 7. 7

God, whom none forgoeth, but the deceiued, none seeketh, but the admonished *d*, and no man findeth, but the purged *e*.

d Ioh. 6. 44
e Mat. 5. 8

God, whom to know, is life *f*: whom to serue, is to raigne, and whom to loue, is the saluation and ioy of the soule.

f Ioh. 17. 3

Thee, both with my lips, and with mine heart, & with all my strength, I do praise, blesse, and worship, to thy clemencie and goodnesse I doe yeeld humble thanks for all thy benefits, and to thy maiestie do I sing, Holy, Holy, Holy *g*.

g Esay 6. 3

O blessed Trinitie, I beseech thee vouchsafe to come into me

mee, and to make mee a meete temple for thine holineſſe.

I do pray the Father through the Sonne, I pray the Sonne through the Father; I pray the holy Spirit by the Father and the Sonne, that all wickedneſſe may be ſet farre away from me: and that all the holy vertues may be implanted within mee.

O infinite GOD, of vvhom, through whom, and in whom are all things made, both viſible and inuiſible *h*, which incloſeſt thine outward works, & filleſt thine inward: gouerneſt them aboue, & beareſt them below *i*, keepe me the worke of thine hands *k* which truſt in thee, and hope only in thy mercy. Keepe mee I beſeech thee, both heere and euery where: now and alway, within and without, before and behind, aboue and beneath, round about, ſo that there be no place for the ſnares of

h col. 1, 16

i Heb. 1. 3.

k pſ. 100. 3

of the enemie against me.

l Gen. 35 12

Thou art God almighty *l*, the keeper and protector of all that trust in thee *m*, without whom none is in safety, no man is free from danger.

m psa. 18. 30

Thou art God, & beside thee there is none other *n*, eyther in heauen aboue, or in earth below; which doost great things and vnsearchable *o*, & marueilous things without number.

n Deut. 4 39

o Iob 5. 2

Meete it is that thou be praised, that thou be honored, that thou bee magnified with commendations:

To thee the whole troupe of Angels, to thee the heauens and all the powers doe sing, & continually yeelde praises, as creatures to the Creator, seruaunts to the Lord, souldiers to their King.

Euery creature doth extoll, & euery soule dooth glorifie thee the holy, & vndefiled Trinitie.

Chap.

Chap. 32.
A forme of thankesgiuing vnto God.

TO thee the holy & humble men of heart *a*, to thee the spirits and soules of the righteous, to thee do all the supernall citizens, together with all the orders of blessed spirits, yeeld humble praise and glory, and exalt thee aboue all things for-euer.

a Song of the three children, ver. 87.

O Lord, gloriously and honourably doe those heauenly citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea, & I too a miserable sinner, doe exceedingly desire to praise thee, & greatly do I loue to loue thee aboue all things.

O my God *b*, my life *c*, my strength *d*, and my praise *e*, giue mee

b Psa. 7. 1
c Psa. 42. 8
d Psal. 18
e psa. 118

me grace to praise thee.

Put thy light in my heart, & thy word into my mouth; that both mine heart may think vpon thy glorie, and my tongue sing out thy praises euery day *f*. But for so much as praise is not seemely in the mouth of a sinner *g*, & I am a man of polluted lips *h*: purge mine heart I beseech thee, from all iniquity *i*, sanctifie mee both within and without, O almighty sanctifier, and make me worthy to sound forth thy praise.

f Psa. 71. 8

g Eccl. 15. 9

h Esa. 6. 5.

i Psa. 51. 7

Receiue in good part from the hand of the heart, and from the loue of the mind, receiue, I pray thee, the sacrifice of my lips, & let it be acceptable in thy sight, and ascend vp vnto thee like a sweete smelling sauour.

Let thine holy memorie, and thy blessed sweetnesse possesse my whole soule, and rauish me with desire of inuisible things.

Let

Let my ſoule I beſeech thee, paſs from viſible vnto inuiſible: from terreſtriall vnto heauenly, vnto eternall from tranſitory things: let it paſſe, I ſay, and ſee thy wonderfull viſion.

O eternal verity *k*, & true charity *l*, and deer eternity *m*, thou art my God *n*, vnto thee doe I ſigh, after thee doe I couet, on thee do I think, vnto thee doe I deſire to come night and day: whoſo knoweth thee, knowes the truth *o*, knoweth eternitie. Thou, O truth, beareſt the preheminence aboue all things, whom we ſhall behold euen as thou art *p*, that when this blinde and mortall life is paſſed away, wherein it is ſaide vnto vs, Where is thy God *q*? I may ſay Thou art my God *r*.

Somewhat I breath after thee when I poure out my ſoule vnto thee in the voice of ioy and confeſsion, as one that maketh

k Pſal. 117 2
l 1 Ioh. 4. 8.
m 1 Ti. 1. 17
n Pſal. 31. 14
o Ioh. 14. 6
p 1 Ioh. 3. 2.
q pſa. 42. 3
r pſa. 31. 14

good cheere, & keepeth a feast, and as yet is pensiue, because it slideth back, and becommeth a deepe, or more truely perceiueth it selfe as yet to bee a verie deepe indeed.

My faith which thou hast inflamed in the night before my feete, saith to it, Why art thou
s Psal. 43.5. cast down my soule *s*; and why art thou disquieted within me? waite on God; his word is a lantorne vnto my feet *t*, Wait and
t Psa. 119. 115 perseuer, vntill the night, euen the mother of the wicked, bee gone away, vntill the wrath of God (whose children we some-
u Ephe. 2 3 time were *u*) bee passed away. For wee haue bin ere this dark-
x Eph. 5.8 nes *x*, vntill this streame of waters flowe away, wee carry yet the remnants in the body dead in respect of sinne, vntil the day doe rise, and shadowes depart; wait on God, in the morning I shall stand before him, and behold

hold, and alwaies praise him.

In the morning I will direct mee vnto thee *y*, & behold the health of my countenance, euē my God, who shal quicken our mortal bodies *z*, because of the Spirit dwelling in vs, that now wee may be light *a*, while yet we are saued by hope *b*, and are the children of light, and the children of the day *c*, not of the night, neither of darknesse.

For we were once darknes *d*, but are now light in the Lord, and yet through faith *e*, not as we shall be. Hope that is seene, is no hope *f*.

O Lord, that immortall people of thine Angels doe praise thee: and the celestiall powers doe magnifie thy Name *g*, who haue no neede either to reade this our Scripture, or to knowe thee the holy & single Trinitie.

For they alwaies behold thy face *h*, where they read without

y Psa. 5. 3

z Ro. 8. 11

a Eph. 5. 8

b Ro. 8. 24

c 1 Thes. 5. 5.

d Eph. 5. 8

e 1 cor. 13. 12

f Ro. 8. 24.

g Esa. 6. 1.

h Mat. 18. 10

syllables of time, what thine eternall pleasure is: they read, they chuse, and they loue: yea, alwaies they read, and vvhat they read, they forget not.

By chusing and louing, they read this constancy of thy counsell, and their booke shall at no time be shut & folded, because thy selfe art, and wilt euerlastingly be this to them.

O much blessed are those heauenly powers, that can religiously and purely, with an exceeding delight and vnspeakeable ioy, magnifie thee vvith praises!

Thence they praise, whence they reioyce, for so much as alwaies they behold that which offereth them continuall occasion both to praise and reioyce.

But wee, pressed downe with the weight of flesh *i*, and placed farre away from thy countenance *k* in this exile *l*, & distracted

Wis. 9. 15
1 cor. 13
k Heb. 11
l

ted through varieties of the world, wee alas are not able worthily to praiſe thee: throgh faith wee praiſe thee, not of perfect knowledge *m*. m 1 Cor. 13,12

But thoſe angelicall ſpirits praiſe thee of knowledge *n*, not through faith: for our fleſh is the cauſe, why wee praiſe thee otherwiſe then they doe. n Mat. 18 10

Notwithſtanding, albeit wee ſing praiſes to thee after diuerſe ſorts, yet thou art but one God *o*, Creator of al things *p*, to whō is offered the ſacrifice of praiſe both in heauen & in earth: but one day wee ſhall come vnto their companie, with whom alwaies we ſhal ſee thee *q*, and praiſe thee without ceaſing. o Deu. 6. 4 p Gen. 1. 1 q 1 cor. 13 12

Now then, O lord, grant that while I doe liue in this fraile body, both mine heart, and my tongue, and all my bones may glorifie thee, and ſay *r*, Lord, who is like vnto thee! r pſ. 33. 10

f Exo.6.3 Thou art God almightie *f*,
t Mat.3.16 whom three in persons *t*, yet but one in the substance of the God-head, wee serue and worship, namely, the Father vnbegotten, the Sonne onely begot-
u Ioh.3.16 ten of the Father *u*, the holy Spirit both proceeding from, and remaining in them both, an holy & a single Trinitie, one God almightie.

Which when wee were not,
x Ge.1.26. diddest mightily make vs *x*, and when through our owne default wee were lost, mercifully and maruelously hast deliuered
y ps.103.1 vs *y*.

Oh suffer vs not to proue either vngratefull for so great benefits, or vnwoorthy so manifold mercies.

Vnto thee do I pray, sue, and beseech: increase my faith, increase mine hope, yea, and increase my loue also.

Through that same thy goodnes,

neſſe, make vs to bee euermore ſtable in faith *z*, and fruitfull in al good works *a*, that by a right faith, & workes agreeable vnto faith, wee may come through thy mercy vnto euerlaſting life, where, ſeeing thy perfect and full glory euen as it is *b*, we may worſhip thy maieſtie, & being made woorthy to beholde thy glorie, ſing:

z Col. 1 23
a Col. 1. 10
b 1 cor. 13. 12

Glorie to the Father which hath made vs *c*, glorie to the Sonne who hath redeemed vs *d*, glory to the holy Ghoſt that hath ſanctified vs *e*, glory to the ſoueraigne and ſingle Trinitie, whoſe workes are vnſeparable, and whoſe kingdom hath none end *f*.

c pſa. 136. 1
d Gal. 3. 3
e Rom. 15. 26
f Reu. 11. 15

Vnto thee belongeth al praiſe, all commendation, all honour: bleſsing, and loue, honour, and power, and might be vnto thee our God for euermore *g*, Amen.

g Reu. 7. 12

Chap. 33.

A complaint, that man is not moued in hart through contemplation, when as the Angels who see God, tremble thereat.

PArdon, O Lord, O mercifull God pardon, pardon and shew mercy, forgiue mine ignorance, and my great imperfection.

O reiect mee not, for that I dare be so bold with thee, who am thy seruant; not thy good seruant, whom would I vvere, but thine vnprofitable & euill, & therefore very euill, because I presume without any cõtrition of the heart, and floud of teares, and without due reuerence and feare, to praise, blesse and worship thee our almightie a God, terrible, and much to be feared b.

a Gen. 17. 1

b Reue. 15. 1

For if the angels in honouring and

and praiſing thee doe tremble, filled with a maruelous reioycing: why do not I, whē I come into thy preſence to praiſe thee and to offer ſacrifice, why doe not I euen quake at the verie heart, why bluſh I not in countenance, why do I not ſtammer in my ſpeech, and why ſhedde I not plentifull tears from mine eyes?

Alack, I would, but I am vnable, becauſe I cannot doe as I would. Hence it is that I marueil much with my ſelfe, while with the eyes of my faith I beholde thee, vvho art very terrible.

But who can do this, without the helpe of thy grace? for it is thy mercie which doth ſaue vs all *c*. c Rom. 9. 23.

O wretch that I am, how ſenſeleſſe is my ſoule become, that it is not much diſmaied, while it ſtandeth before God, and ſoun-

deth out his praises!

O wretch that I am, how is mine hart hardened, that mine eyes doe not poure out euen flouds of teares, while I fellowe
d Mal. 1.6. seruant reason before my Lord
e Exod. 20, 1 *d*, & a man with God *e*: a creature with the Creator: I, who
f Psa. 100. 3 am made of the slime of the
g Gen. 1. 26 earth *g*, with him who hath
h Heb. 1, 1 created all things of nothing *h*.

Behold, O my Lord, I place my selfe before thine eyes, and what I thinke secretly of my selfe in mine hart, I make others to know.

But O God, who art rich in
i Eph, 2, 4 mercie *i*, and liberall in thy rewardes, giue me of thy riches, that through them I may serue thee. For none otherwise can wee either serue or please thee,
k Iam, 4, 17 but of thy gift *k*: pierce, I beseech thee, my flesh with thy feare: let mine heart reioice, that I may feare thy name.

Oh

Oh that my ſinfull ſoule did ſo fear thee, as did that holy man, who ſaid, Gods puniſhment was feareful vnto me *l*. l Iob 31. 23

Wherefore, O God, who art the giuer of all good things *m*, giue mee among thy praiſes a well of teares, together with a pure hart and ioyfull mind; that louing thee perfectly, and lauding thee worthily, in the very palate of mine heart, I may perceiue, taſte, & ſauor, how ſweet thou art and pleaſant, O Lord: as it is written, Taſte yee and ſee how gracious the Lord is *n*, bleſſed is the man that truſteth in him. m Iam. 1 17 n pſa. 34.8.

Bleſſed is the people that can reioyce in thee *o*: bleſſed is the man whoſe ſtrength is in thee *p*, and in whoſe hart are thy waies in the vale of teares, in the place which he hath appointed. o pſ. 89, 15 p pſa. 84.5.

Bleſſed are the pure in hart *q*, for they ſhall ſee God. q Mat. 5.8.

Bleſſed

Blessed are they which dwell in thine house, O Lord, for euer
r Psal.84.4 and euer they will praise thee r.

Chap. 24.

A prayer very forceable to mone the minde vnto Religion, and the loue of God.

O Iesus, who art our redemption a, our loue and desire,
a Gal.4.1
b Ioh.8.41. God of Gods b, helpe mee thy seruant. Vpon thee doe I call, vnto thee doe I cry from the very bottom of mine heart. For thee do I cal into my soule. O enter thereinto, and ioyne it to thee, that thou maist possesse the same without spot or wrin-
c Eph.5.27 kle c.

For a most cleane Lord, must haue a cleane habitation.

O then sanctifie me thy vessel
d Iob 10.8 which thou hast made d, purge me from all wickednes, fill me with thy grace, & beeing repleni-

nished

niſhed keepe me ſo, that I may bee a meete temple for thy dwelling both here & for euer.

O moſt good, moſt gracious, louing, deere, mighty, deſired, precious, amiable, and glorious God, thou art to me than honie ſweeter, than milke or ſnow fairer, than nectar more pleaſant, than gold and iewels more precious, and dearer than all the wealth and promotions of the world. 1 Cor. 3. 16

What doe I ſay, O my God, mine onely hope & ſo infinite mercy? what do I ſay, O happy and quiet ſweetnes? what do I ſay, when I ſay theſe things? I ſay what I am able, but I ſay not all that I ſhould, would to God I could ſay, as the melodious quiers of Angels do ſay!

Oh how willingly would I poure out my ſelfe wholly in thy praiſes! how deuoutly without ceaſing would I ſing foorth thoſe

those Psalmes of heauenly musicke, vnto the laude and praise of thy name, in the midst of thy congregation!

Notwithstanding, because I cannot do so, shal I be stil? woe to them which talk not of thee who openest the mouth of the dumbe *f*, and makest the tongs of babes eloquent. Wo to them which talk not of thee, for they which babble much are dumbe when they sing not thy praises.

f Wisd. 10. 1.

Who can praise thee worthily enough, O vnutterable power and wisedome of the Father!

And albeit I cannot finde words, wherewithall I may sufficiently expresse the almighty, and all skilful words: yet vntill thou call me vnto thee, where I may praise thee as I should, & ought, I will say that I am able. Wherefore, mine humble request is, that thou wouldest respect, not that which I now do say,

ſay, but that which I deſire to ſay.

For indeed, I doe mightily deſire to ſpeake of thee as I ought and as becommeth me, becauſe to thee praiſe, to thee Pſalmes, to thee all honour, and glory is due *g*. g 1 Ti. 1, 17

Then knoweſt thou, O God, who knoweſt the ſecret cogitations of the hart *h*, thou knoweſt how to mee thou art more acceptable & deere, then either heauen, or earth, or any thing contained in Heauen or earth. For I doe loue thee aboue Heauen, and aboue earth, and more than any thing which is in heauen or earth: yea for the loue of thy name, no tranſitorie thing doubtleſſe is to be loued *i*. h Pſa. 7, 9 Act. 14, 8 i 1 Co. 1, 7, 31

O my God exceedingly do I loue thee; and more and more I deſire to loue thee.

Grant I beſeech thee, that I may loue thee euermore, not onely

onely as I would, but alſo as I ſhould, that thon only maieſt be in my thought & meditation. Of thee let mee meditate in the day time and ceaſe not, of thee let me tbink in the night when I am aſleepe: with thee let my ſpirit reaſon, and my ſoule let it talke with thee.

With the light of thine holie cõtemplation let mine hart be inlightened, that through thy direction I may go frõ ſtrength vnto ſtrength *k*, & ſo at length behold thee the God of Gods in Sion, whõ now I ſee indeede through a glaſſe darklie *l*; but then face to face, where I ſhall know thee euen as I am known. Bleſſed are the pure in hart *m*: for they ſhall ſee God. Bleſſed are they which dwell in thine houſe *n*, O Lord, for euer and euer they will praiſe thee.

k Pſa. 84.7

l 1 Cor. 13. 12

m Mat. 5.8.

n Pſal. 84.4

Wherfore by all thy mercies wherewithall we be deliuered from

from euerlasting damnation *o*, I beseech thee, O Lord, mollifie mine hard and stonie, and flintie and iron heart, with thine holy & mighty oyntment; and through the fire of cópunction make me at all houres to seeme a liuing sacrifice in thy sight *p*.

o Rom. 9. 23

p Rom. 12. 1

Cause mee to haue alwaies a contrite, and an humble heart, with a floud of teares in mine eyes.

Cause me from the bottome of mine heart vtterly to die to this world, and through the greatnes of thy feare & loue, so to forget transitory things, that I may neither weep nor reioice at, neither feare nor loue any worldly things: neither bee corrupted with prosperitie, nor be ouerthrowne by aduersity.

And forsomuch as thy loue is strong as death, let the fierie & pleasant force of thy loue swallowe vp mine hart *q*, I beseech thee,

q Sal. song 8. ver. 6

thee, from all thinges that are vnder heauē, that I may cleaue vnto thee alone, & be fed with the onely remembrance of thy sweetnesse.

Let thy sweet sauour, O Lord let the sweete sauor of thee, I pray thee descend, yea let it descend into mine heart; & let the comfortable loue of thine holy name enter euen into my soule. O let the maruellous and vnspeakable sweetnes of thy sauour come vnto mee, which may both raise vp in my brest a continuall desire after thee, & frō mine heart bring the veines of water springing vp into euerlasting life r.

r Ioh. 4.14

Thou art vnmeasurable, O Lord, and therefore without measure thou shouldest bee loued, and praised of them whom thou hast redeemed with thy pretious bloud s.

s 1 pet. 1.18

O most gratious louer of mankind,

kind *t*, moſt merciful Lord, and righteous Iudge, to whom all iudgement is cõmitted by the father *u*, by the moſt wiſe iudgment of thine equitie thou haſt giuen out, how the children of this world *x*, of night and of darknes, with a more earneſt deſire, endeuor, and ſtudie, doe loue and ſeeke after tranſitorie riches and fleeting promotion, than wee thy ſeruants can loue our God, by whom wee are both made *y* & redeemed *z*.

t 1 Ioh. 5. 16.

u Ioh. 5. 22

x Luk. 16. 8

y Ge. 1. 26

z Gal. 3. 13

For if one man doe ſo entirely loue another, that he can hardly beare the abſence of his friend: if the wife with ſo great a fire of good will be ioyned to her huſband, that in reſpect therof, ſhe can at no time be at reſt till ſhe haue his company: with what a good wil, with what a care, with what a zeale ought the ſoule, which through faith of her part, & through mercy on thy part,

betrothed

betrothed to thee, to loue thee
a Mat. 1. 23 the true *a* GOD, the faireſt
b 2 cor. 11 2 ſpouſe *b*, who haſt ſo loued and
ſaued vs: who haſt done ſo ma-
nie, ſuch and ſo great things for
our ſakes.

And although theſe vveake things haue their comforts, and their loues: yet doe they not ſo delight, as thou our God doeſt. For in thee do the righteous reioyce, becauſe thy loue is ſweet and quiet. For thou dooſt repleniſh the hearts which thou poſſeſſeſt, both with ſweetneſs, with ioy, and with tranquillity.

Contrariwiſe, the loue of this world & of the fleſh is troubleſome & vnquiet, neither ſuffereth it the minds whom it entereth into at any time to bee at reſt. For continually it mooueth them with ſuſpicions, and with perturbations, and with manifold feares.

So that thou art the ioy of the righ-

righteous: & good cauſe why. For with thee is an aſſured quietnes, with thee is the life void of all troubles.

O gracious God, whoſo entereth into thee, entereth into his maſters ioy *c*, and ſhall feare no more: but ſhall fare well in the place of happineſſe, ſaying, This is my reſt for euer *d*; heere will I dwell, for I haue a delight therein. And againe, The Lord is my ſhepheard *e*, I ſhall not want: hee maketh mee to reſt in greene paſtures.

c Math. 25. 21.

d Pſa. 132. 14.

e pſa. 23. 1.

O deere Chriſt, O ſweet Ieſu, repleniſh mine heart, I beſeech thee, with the vnquenchable fire of thy loue, with a cõtinuall remembrance of thee, ſo that as a burning flame I may ſo burne with the loue of thee, that no water, be it neuer ſo much, may quench the ſame.

O moſt gracious Lord, make thou mee vnfainedly to loue thee

thee, and through desire of thee to lay downe the burden of all fleshly desires, and the importable weight of earthly affections, which beareth and presseth down my soule; that by the sauor of thine ointments running amaine after thee, I may the more speedily discerne, by the conductiō of thee my captain, to come vnto the contemplation of thy faireneſſe, there to be throughly satisfied.

For two sorts of loue, whereof the one is good, and the other naught; the one sweet, and the other vncomfortable, cannot abide at one time together in one body.

And therfore, whoso besides thee loueth any thing *f*, thy loue O God is not in him *g*, thy loue I say, euen the loue of sweetnes, and the sweetneſſe of loue: the loue which troubleth not, but delighteth, the sincere and chaſt

f Mat. 10 27.
g 1 Ioh. 2. 15

chaſt loue abiding euerlaſtingly: the loue which alwaies burneſt and neuer goeſt out.

O deere Chriſt, O ſweet Ieſu, who art the verie loue *h*, & my God *i*, inflame me wholly with thy fire, with thy loue, with thy ſweetnes and delectation, with thy ioy and mirth, with the delight & deſire of thee, the which is both holy and good, chaſt & pure, quiet & ſecure, that filled euen topfull with the ſweetnes of thy loue, and wholly ſet on fire by the flames of thy friendſhip, I may loue thee, my God, with all mine heart *k*, and with all my ſtrength, hauing thee alwaies and in all places both in mine heart, and in my mouth, and before mine eyes, ſo that ſtrange loues may find no place at all in me.

h Ioh. 4. 8
i Mat. 4. 10
k Deut. 6. 5

Heare me O my God: heare me, O light of mine eies: heare my petition, and grant my petition,

tion, that thou maiest heare me.

Gratious, and most mercifull GOD, stop not thine eares against mee, because of my sins, but of thy wonted goodnesse receiue the praiers of thy seruant, and grant mee the effect of my petition and request, Amen.

Chap. 35.

A deuout prayer for grace, to praise and to thank the Lord dayly for his benefits.

a Iohn 1.1
b 1 Tim. 1. 13

O Lord, Christ, word of the Father *a*, who camest into this worlde to saue sinners *b*, through the tender bowells of thy mercy, I beseech thee, amend my life, change my dealings, & reforme my manners: take away from me such things as hurt my soule, and displease thee: and giue mee that which thou knowest is pleasing to thee

thee, and profitable for my soules health.

Who can bring a cleane thing out of filthinesse *c* but thou alone? Thou art God almightie *d*, of infinite mercy *e*, which iustifiest the vngodly *f*, & quickenest the dead in respect of sin, who changest sinners, and they are not.

c Iob.14.4
d Ge.35.11
e Psa.45.9
f Rom.4.5

Remoue therefore from me, whatsoeuer in mee displeaseth thee. For thine eyes doe behold my manifould imperfections.

Send thine hand of mercie, I pray thee vpon mee: and take away frō me whatsoeuer within mee doth offend the eyes of thy goodnesse.

O Lord, thou knowest both how sound, and how sick I am: Heale my sickness, and maintaine my health I beseech thee.

O Lord, thou which helpest the weake, and preseruest the healthful, thou at a beck amen-

deſt the thinges which are bro-
ken and decaied, heale thou
g Ier. 17. 14 me, and I ſhall be whole *g*: ſaue
me, and I ſhall be ſaued.

For do thou vouchſafe in mine hart thy field, to ſow the good ſeede, it muſt needes bee, that firſt thou wilt plucke out the thornes of my wickedneſſe by the hand of thy mercy.

O moſt gratious, moſt gentle, moſt louing, deſired, amiable and louely of all others, poure I pray thee, vpon mine heart the ſtreames of thy ſweetneſſe, and good wil, that I may neither de-
h Mat. 10 37 ſire, nor thinke vpon any earthly, or fleſhly things *h*, but loue thee alone, and haue thee onely bot in mine hart and mouth.

By thine owne finger write thou within my breaſt a ſweet remembrance of thy comfortable Name, neuer to be blotted out by forgetfulneſſe.

Write thy will and thy iuſtificati-

fications also vpon the tables of mine heart, that alway & euery where, I may set both thee the Lord of infinite sweetnesse, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest vpon the earth *i*, and vvouldest haue increased very much, that day by day, with abundance of tears, I may offer vnto thee the sacrifice of a contrite spirit *k*, & of a broken hart.

i Luke 12. 49.

k Psal. 51. 15.

According as I desire, and as from mine heart I craue, O sweet Christ, O good Iesu, giue me thine holy and chaste loue, that it may repleniſh, and hold, and possesse me altogether.

And giue mee too a continuall watering streame of teares, which is an euident signe of thy loue, that they also may testifie to the world thy loue vvithin me, that they may declare and tell, how greatly my soule doth

loue thee, seeing for the exceeding pleasure it receiueth from thy loue, it cannot refrain from shedding teares.

O good Lord, sometime I remember that good woman Anna *l*, which came vnto the tabernacle to begge a sonne of God, of whom the Scripture testifieth, how after her teares & prayers, she looked no more sad: but when I remember so great vertue, & such constancie of that woman, I am troubled in minde, and doe blush againe, because I behold how I wretch do grouel to much downward.

l 1 Sam. 1. 28.

For, if a woman did so weepe, and continue in weeping, and that for a son: how should my soule weepe, yea and persist in weeping, which seeketh, and loueth God, yea and longeth to for to come vnto him! How should the soule both groane, and bee grieued, that seeketh after

after God night & day! which esteemeth all things as nought beside Christ! for it is much maruell, if teares bee not the meate of such a soule, day and night.

Regard therefore, and shew mercie vpon me, for the dolors of mine heart be increased.

Giue me thine heauenly comfort, and despise not the sinfull soule for which thou diedst *m*. m 1 Tim. 1. 15.

O giue I beseech thee, the inward teares of hartie affection, which may both loose the fetters of my sinnes, and also repleniſh my soule euermore with thy celestiall comfort.

Gladly would I attaine some portion in thy kingdome, if not among men afore time, whose steppes I am vnable to imitate, yet at the least among religious women.

And heere commeth to my remembrance the vvonderfull

deuotion of other women, that with a godly affection sought thee in the graue *n*, that albeit thy Disciples departed, yet went they not from the sepulcher, but sate there heauilie lamenting, & weeping much and a long while, and rising again, with many teares oftentimes went and peeped into the holes of the sepulcher, and very diligently sought, if any vvhere they could see thee, whom earnestly they sought for.

n Mat. 28. 1 Mar. 16. 1.

Many times went they vnto the graue, but to the louers, too much was not often enough: for the vertue of a good worke is perseuerance: and because aboue the rest they loued, both in louing they wept, & in weeping they sought, & in seeking they perseuered, and therefore they before al did find thee, saw thee, and talked with thee.

And not only so, but also they carried

caried the tidings of thy glorious resurrection to the disciples themselues, according as you bad and warned them, saying, Goe and tell my brethren, that they goe into Galilee, and there they shall see me *o*. o Mat. 28. 10

If then the women so wept, & in weeping perseuered, that sought the liuing amongst the dead, & by faith touched thee: how should the soule bewaile, and in bewayling continue, which in heart beleeueth, and with mouth confesseth, how thou her Sauiour doost rule in heauen, & gouern euery where! how should that soule weepe & lament, which with her hart loueth, and with all her whole desire longeth for thee!

O thou onely refuge, & hope of the distressed, to whom no man sueth, without hope of mercie, giue mee this grace for thine owne sake, and thy holy

name sake, that as often as I thinke of thee, speake of thee, write of thee, read of thee, conferre of thee, as often as I remember thee, serue thee, offer the sacrifice of praise vnto thee, so often I may shed aboundance of tears sweetly before thy face, that my teares may become my meate day and night *p*.

Thou, O king of glory *q*, and maister of all vertues *r*, hast taught vs both by worde and example to weepe & to mourn, saying: Blessed are they which mourne for they shall be comforted *s*. Againe, thou diddest mourne, for *t* thy friend departed, and weptst ouer Ierusalem ready to com vnto desolation *u*.

O good Iesu, by those most pretious teares of thine, and by all thy manifold mercies, wherewithall thou hast vouchsafed wonderfully to helpe vs miserable sinners, giue me grace to bewail

p Psa. 42.3
q Psa. 24,7
r Mat. 23. 10
s Mat. 5.5
t Iob 11. 33
u Lu. 19.41

bewaile my tranſgreſsions, the which my ſoule dooth much long for and deſire, becauſe without thou giue it, I cannot get the ſame *x*, but euen throgh the holy ghoſt, which molliſieth the hearts of ſinners, and prouoketh them vnto the teares of repentance.

x Iame. 1. 7

Giue me grace to mourn for my ſinnes, as our forefathers did, whoſe footeſteppes I am bound to imitate; that I may bewaile mine offences all my life long as they haue mourned day and night.

Euen for thine intercesſion ſake, and for al thy merits ſake, haue mercie vpon mee thy miſerable and vnwoorthy ſeruant: and giue mee grace to bewaile my ſinnes.

Water thou my plants both from aboue and from beneath, that my teares may be my meat day and night *y*, and I through

y Pſal. 42. 3

the fire of compunction may be made a fat burning sacrifice in thy sight, and be killed altogether vpō the altar of mine hart, & bee taken as a fat burnt sacrifice for a sweet smelling sauour in thy nostrils.

O sweet Lord, giue me a watering fountain, & a cleer fountain, wherein daily this defiled sacrifice may be cleansed.

For although through the assistance of thy grace I haue offered my selfe wholly to thee; yet in many things for all that I do sin z, by reason of my too too great weakenesse.

z Iam. 3.2.

Wherfore, O blessed and louing God, giue me grace especially of the great sweetnes of thy loue, and remembrance of thy mercies, make readie this table for thy seruant in thy presence, & giue mee power, that when I will, I may be satisfied of it,

Of

Of thy mercy and goodneſſe grant, that this inebriating and goodly cuppe may quench my thirſt, that my ſpirit may couet after thee, and my minde burne with thy loue, forgetting all vanitie and miſery.

Heare O my God, heare O light of mine eyes, heare my petition, and grant that I may beg that thing, which thou maiſt grant.

Gracious and mercifull God, ſtop not thine eares againſt me, becauſe of my ſinnes, but of thy wonted goodnes grant me the effect of my petition & deſire, Amen.

Chap.

Chap. 26.

A very effectuall prayer to the stirring vp of the mind vnto godlines, being zealously vttered.

O Lord Iesus, O pittifull Iesus, O good Iesus, vvho both hast vouchsafed to suffer death for our sinnes, and art risen againe for our iustificati-
a Ro. 4. 25 ons *a*.

I humbly beseech thee by thy glorious resurrection, raise mee out of the sepulchre of my sins, and of all my vices, and giue me daily a part in the first *b* resur-
b Reue. 20 6. rection, that truly I may receiue a portion in the resurrection at the last day.

O sweet, and most blessed Iesus, thou hast ascended into heauen with a glorious Triumph, and sittest at the right
c Ro. 8. 30. hand of the Father *c*, O almighty

tle Prince, drawe mee vpward vnto thee, that I may runne after thee *d*, through the sauour of thine oyntments, that I may runne and tire not, thou drawing and conducting mee in my race; drawe the mouth of my soule thirsting after thee, vnto the supernall riuers of eternall safetie, yea drawe me vnto thee the well of life *e*, that according to my power, I may frō thence take my drinke, whence I may liue for euermore, O my God, my life *f*.

d Sal. song 1.2.3

e Psa. 36.6

f Ioh. 14.6

For thine holy and blessed mouth hath said, If any man thirst *g*, let him come vnto me, and drinke.

g Ioh. 7.39

Now grant, O fountain of life, that the thirsty soule may drink of thee continually, that according to thine holy and true promise, out of my belly may flow euen riuers of water of life *h*.

h Iob 7.38

O fountaine of life, repleniſh my

my soule with the riuer of thy pleasure, make mine heart throughly drunke with the sober drunkennes of thy loue, so that I may vtterly forget whatsoeuer is vaine and earthly, and euermore haue thee alone in my remembrance, as it it written, I remembred God, & mine heart was glad. Giue mee thine holy Spirit, signified by those waters which thou promisest to giue to such as thirst.

O, I beseech thee, giue mee grace with al my desire, & with all my care, to goe on toward that place, whither we belieue thou ascendedst the fortith day after thy resurrection *i*, that only in the flesh I may be held in this vvretched world, but in thought and desire may bee with thee, that there mine hart may be *k*, where thou my desired, and incomparable, and much louely treasure art.

i Acts 1.3.

k Mat. 6.2

For

For in the great deluge of this life, where wee are toſſed with raging ſtormes on all ſides, and no good footing, and hie place can be found where the Doue may ſomewhat reſt herſelfe *l*, there is no where either ſure peace, or ſecure quietneſſe, but warres in all places, contention, and enemies: abroad fightings, within feares. l Gen. 8. 9

And for ſo much as one part of vs is heauenly, and the other earthly, the corruptible body is heauy vnto the ſoule *m*. m Wiſ. 9. 23

Therfore my mind, my friend and companion, being wearied comming out of the way, is ſick, and lieth all to rent and torne of thoſe vanities which it hath paſſed by: it is very hungrie, and faine would drinke, but I haue nothing to ſet before it; becauſe I am in pouerty and in beggerie.

But O Lord, my God, who aboundeſt

n Ia. 1.17. boundeth in all good things *n*, & art a liberall bestower of the dainties of heauenly safety, giue thou meate to the wearied, gather together the dispersed, amend that which is torne.

Lo, he standeth at the doore, & knocketh; through the bowels of thy mercy, whereby thou the day-spring from on high

o Lu. 1.78. hast visited vs *o*, I beseech thee, open the hand of thy pittie to the distressed which knocketh; and gratiously command that hee come in vnto thee, rest in thee, and bee refreshed of thy liuely and heauenly breade, wherewithall beeing satisfied and strengthened, he may from this vale of teares mount aloft vnto celestiall things, & carried on high by the wings of holie desire, may flie vnto the kingdome of heauen.

O Lord, let my spirit take, let it take, I beseech thee, wings to it

it selfe as an Eagle, that it may flie amaine & faint not: that it may ascend euen vnto the glory of thy house, & to the place where thine honor dwelleth *p*, there at the table, where thine heauenly Citizens doe repast themselues to bee refreshed of thy secrets in the places of thy greene pasture nigh the stil waters. p Psa. 26.8

O my GOD, let mine heart, mine heart, an huge sea swelling with waues, rest in thee.

Thou which rebukest the wind *q*, and the sea, whereby there came a great calme: come thou, and go vpon the waues of mine heart, that euery thing which I haue may be calme & cleer, that I may embrace thee mine onely good, and behold thee, the sweete light of mine eies, without any blind darknes of troublesome cogitations. q Marke 8. 26 Mark. 4. 39

O Lord, let my mind from the parching

parching heat of worldly cares flie vnder the shadowe of thy winges, that beeing hid in thy temperate coolenes, it may ioyfully sing and say, I will lay me
r Psa.4.8 down and also sleep in peace *r*.

Let my memorie sleepe, O
s Psa.7.1 Lord my God *s*, I pray thee let it sleep frō all euil; righteousnes let it loue *t*, but hate iniquity.

For indeede, in the middes of the darknes & troubles of this life, what godlier, and vvhat sweeter thing can there be, thā to couet after the sweetnes of heauen, and to sigh for eternall happines? thā to haue the mind there fixed, where it is most assured to haue true ioyes?

O most sweete, most louely & blessed Iesu, when shall I behold thee? when shall I come
t Heb. 1.9. and appeare before thy pre-
u Psa. 42.1 sence *u*? when shal I be satisfied
x Psa. 17. 15 with thine image *x*? when wilt thou bring my soule out of pri-

son

ſon *y*, that I may praiſe thy Name, & be grieued no more? when ſhal I paſſe into that glorious & goodly houſe of thine, *z* whereas the voice of ſinging and praiſe is in the tabernacles of the righteous?

y pſ. 142 7

z pſa. 84. 1.

Bleſſed are they which dwell in thine houſe O lord, they will euer praiſe thee *a*. Bleſſed, and bleſſed indeed are they, whom thou haſt choſen, & taken into that celeſtiall inheritance.

a pſal. 84. 4.

Behold Lord, thy ſaints flouriſh before thee as the Lilly. Becauſe they are ſatisfied with the fatnes of thine houſe *b*, & thou giueſt them drink out of the riuer of thy pleaſures. For vvith thee is the wel of life, and in thy light doe they ſee light, ſo that they, to wit, the light inlightened of thee, GOD inlightening *c* doe now ſhine as the ſun *d*, in thy preſence.

b pſal. 36. 8

c Ioh. 1. 9.

d Mat. 13. 43.

Oh how maruellous, how glorious,

rious, how amiable are thy Ta-
e Psa.84.1 bernacles, O Lord of hostes *e*! my sinful soule longeth to enter there-into.

O Lord, I haue loued the ha-
f Psa. 26.8 bitation of thine house *f*, and the place where thine honour dwelleth.

One thing haue I desired of the Lord, & that I will require, euen that I may dwell in the house of the Lord all the dayes
g Psa.27.4 of my life *g*.

As the Hart braieth for the ri-
h Psa.42.1 uers of water *h*: so panteth my soule after thee, O God.

When shall I come, and ap-pear before thy presence! whē shall I see my God, whom my soule thirsteth for!

When shall I see him in the
i psa.27.13 land of the liuing *i*! For in this land of the dying, he cannot be
k Ioh.1.18 seene with mortall eyes *k*.

What shall I wretch do, being fettered with the guiues of this mortall

mortall fleſh *l*? what ſhal I do? l Wiſ.9.15
while we are in the bodie, wee
are abſent frō the Lord *m*. Here m 2 co.5.6
wee haue no continuing citie *n*, n Heb.13.
but we ſeeke one to come. And 14.
our freedome is in heauen *o*. o 2 cor.5.1

Wo to mee, that I am a ſtranger ſo long; and that I dwell in the tents of Kedar *p*. My ſoule p pſ.120.5
hath too long dwelt in a ſtrange place.

Oh that I had vvings like a Doue *q*; then would I fly away q Pſa.55.6
and reſt. Nothing is ſo pleaſant to me as to be with my God. It is good for mee to draw neere vnto God *r*. r pſ.73.28.

O Lord, grant while I liue in this mortall body, that I may cleaue to thee, as it is written, Hee that is ioyned vnto the Lord, is one ſpirit *ſ*. ſ 1 Cor.6. 17

Giue mee the wings of contemplation I beſeech thee, that endued therewithall, I may flie aloft vnto thee.

And

And seeing euery sinister thing lieth downward, hold thou my mind, that it fall not down vnto the bottome of the darksom vale; and that, by reason of the shade of earth comming between, it be not separated from thee the true sunne of righteousnesse, and be hindered from beholding tninges on hie thorough the clowd of darknes.

For which cause I do soare vpward vnto the ioies of peace *t*: and vnto the delectable, and pleasant state of light *u*.

t Phil. 4.7.

u Reu. 21. 23

Hold thou mine hart by thine hand: because without thee it cannot be carried aloft. Thither I do hasten, whereas soueraigne peace raigneth, and euerlasting quietnesse doth shine *x*.

x Reu. 7.16

Holde and gouerne thou my spirit, and take it vnto thee according to thy wil, that thou being guide, it may ascend into that regiō of plenty, wher thou feedest

feedeſt Iſrael euerlaſtingly with the food of truth: that at the leaſt with ſwift cogitation it may attaine vnto thee the ſoueraigne wiſedom, abounding aboue all, ſurpaſſing all, and gouerning all things.

But alaſſe many things doe mutter againſt my ſoule flying vnto thee. Notwithſtanding, at thy commandement ô Lord, let them not ouerthwart me. Yea let my very Soule bee ſilent, let her ouerpaſſe all things; mount ouer all things that are created, and come vnto thee, fixing the eies of faith vpō thee alone the creator of all things, for thee let her long, to thee let her couet, on thee let her thinke; thee let her behold, be thou in her ſight. and euermore meditate ſhee in her heart of thee, the true and ſoueraigne goodnes *y* and the ioy abiding for euermore *z*.

y Iam. 1. 27

z Mat. 25. 21

To conclude, though many are

are the contemplations, wherwithall the godly soule is marueilously fed, & refreshed; yet in none is she so delighted, and resteth, as in thee, & when thou alone art in her thought, and eyes.

O Lord how great is thy goodnes which woonderfully thou inspirest into the hearts of them, which loue thee! How maruailous is the sweetnes of thy loue, which they enioie, who loue nothing, seeke nothing, yea desire nothing besides thee.

Oh, happy are they, whose hope is only in thee, & whose only work is in prayer.

Blessed is he who sitteth solitary and silent; and watcheth himselfe day and night continually, that placed as yet in this mortall body, hee may haue some fore-taste of thy celestiall sweetnesse!

O

O Lord by those health-bringing wounds, which on the Crosse thou sufferedst for our sakes, from which gushed out that precious bloud wherewith wee be redeemed *a*; wound, I beseech thee, this my sinfull soule, for which also thou hast vouchsafed to die *b*: wound her by the fierie and mighty dart of thine abundant loue *c*.

a 1 Pet. 1. 18

b 1 Pet. 2. 14

c Iohn 15 12

For the word of God is liuelie *d*, and mighty in operation, & sharper then any two edged sword.

d Heb. 4. 12

O thou the elected dart, and the most piercing sword, who art of power able to pierce the hard buckler of mans heart: prick thou mine heart with the dart of thy loue, that my soule may say to thee, I am wounded with thy loue; so that from that wound of thy loue, teares abundantly may issue day & night *e*. Strike, O Lord, strike, I beseech

e Psa. 42. 3.

thee, this mine hard mind, with the godlie and mightie speare of thy loue, and with a stout courage pierce thou euen the most secret parts of my soule, and therewithall fetch thou a stream of water from out mine head, & out of mine eyes a true fountain of teares flowing forth continually from an hearty affection, & desire to behold thy beautie; that night and day I may mourne in this present life receiuing no comfort, vntill in thy celestiall bride-chamber I be thought worthy to see my beloued & beautifull spouse, euen my Lord & God; that beholding there thy glorious, wonderfull & most beautifull countenance *f*, full of all sweetnes, I may with those who thou hast elected *g*, humbly adore thy maiestie, and repleniſhed at the length with heauenlie and vnspeakeable ioy of euerlasting mirth,

f 1 Cor. 13

g Rom. 8. 30

mirth, may with louers and friends cry out, saying:

Behold, I see now what I so desired; I inioy now what I so hoped for; I haue that vvhich I loued so. For I am now ioyned to him in heauen, whō in earth I loued with all my strength, embraced with right good wil, & cleaue to from my very hart: him I praise, him I blesse, and I worship him, who liueth & ruleth, God for euermore. Amen.

Chap. 37.
A prayer in the time of trouble.

HAue mercy on me, O Lord, haue mercy on mee, O gracious God, haue mercy on mee a most wretched sinner offending hainously, and suffering iustlie; sinning dailie, and feeling continually thy correction.

If I waigh the euill which daily I haue committed, my punishment is but small; much wickednes haue I done, & little correction doe I feele.

Righteous art thou, O Lord,
a Psal.119 137. and iust are thy iudgements *a*. Thy iudgemẽts are truth *b*; they
b psa.19,9 be righteous altogether. O lord
c ps.92.15 my God, thou art righteous *c*, neither is there any iniquitie in thee.

For neither vniustly, nor cruelly doost thou afflict vs sinners
d Dan.9.4. *d*, O Almightie and mercifull
e Exo.34.6 lord *e*, vvho when we were not,
f Iob 10.8 didst mightilie make vs *f*, and when through our sinnes vvee were in the estate of damnation, hast both mercifullie, and
g Gal.3.13 miraculously repaired vs *g*.

I know and am assured, how that our life is not gouerned at all aduentures, but that it is dis-
h pro.16.9 posed and ruled by thee *h*. O Lord our GOD, Whence it is that

that thou careſt for all things *i*, but chiefly for thy ſeruaunts *k*, who haue put all their confidence in thine onely mercy.

i Wiſ. 11. 13.
k 1 pet. 5. 7

Wherefore I pray, and humbly beſeech thee, O lord, deale not with mee according to my ſinnes, wherby I haue deſerued thy iuſt diſpleaſure; but according to thy great mercy, which is more then all the ſinnes euen of the whole world.

O God, who outwardly dooſt afflict the body, grant inwardly to my mind cõtinuall patience, ſo that thy praiſe at no time depart out of my mouth.

Haue mercy on mee, O lord, haue mercy on mee, and helpe me, according as thou knoweſt I haue neede, both in my body and minde: thou knoweſt all things *l*, & canſt doe all things *m*, who liueſt euerlaſtingly *n*, Amen.

l Eccl. 23. 9
m Gen. 35. 11
n 1 Tim. 1. 17

Chap. 38.

A very godly prayer vnto the Sonne.

a 1 Tim. 1. 1.
b Mark. 9. 19.
c 1 Pet. 2. 24

O Lord Iesus Christ *a*, sonne of the liuing God *b*, which vpon the Crosse with out-stretched armes, drankest the cup of bitter passion for the redemption of all mankinde *c*, vouchsafe to defend me this day.

Behold, I a poore wretch vnto thee who art rich, I miserable vnto thee who art mercifull, do approach: suffer mee, not to depart empty and despised.

I begin hungerly, let mee not goe from thee fasting; I come euen hunger-starued as it were, O let mee not depart vnrefreshed. And though before I eate, I doe sigh; yet grant that after my sighing I may eate.

Especially before thy glorious mag-

magnificence, O ſweet Ieſu, I acknowledge to thee my ſins againſt my ſelfe *d*.

d Pſa. 32.5

Behold I was borne in iniquitie *e*, but thou diddeſt waſh & ſanctifie mee *f*, yet haue I defiled my ſelfe ſince with greater ſinnes.

e Pſa. 51.5.
f Eph. 5.25.

For I was borne in neceſſarie ſinnes, but afterward I wallowed in voluntary wickednes.

But thou ô Lord, not vnmindfull of thy wonted mercy, tookeſt mee from out of the houſe of my carnall father, and from the tabernacles of the wicked, and gaueſt mee a minde to follow thee with the generation of them which ſeeke thy face, which treade the right path, which abide among the lillies of a chaſt life, & ſit with thee in the parlour of greateſt pouerty.

Yet I vngratefull for ſo many benefits: ſince my entrance into thy ſeruice, haue done many

an vnlawfull fact, and committed many a foule ſinne: and where I ſhould haue repented me of my ſinnes, I added ſinnes vnto ſinnes.

Theſe are the euills, O Lord, whereby I haue both diſhonored thee and ſtained my ſelfe (whom thou diddeſt create after thine owne likenes *g*) with pride, vaine glorie, and ſuch other manifould ſinnes, whereby the wretched ſoule is vexed, & afflicted, and rent aſunder and deſtroyed.

g Gen. 1. 26 Col. 3

Behold, O Lord mine iniquities are gone ouer mine head *h*, and as a waighty burthen, they are too heauie for mee: and doe not thou, whoſe propertie is to ſhewe mercie and to ſpare, lay vnder the right hand of thy maieſtie, I ſhall bee inforced to ſinke euen to the very bottom.

h Pſa. 38. 4

O Lord my God, attend, and conſider becauſe thou art holy, loe

loe mine enemie insulteth against mee, saying *i*, God hath forsaken him, I will pursue and take him, for there is none to deliuer him. i Psa.71.8

But Lord how long wilt thou delay? Returne, deliuer my soule, saue mee for thy mercie sake *k*. k Psa.6.4

Take mercie vpon thy Son, whom thou broughtest foorth into this world, and respect not so mine euil which I haue done, that thou forgette the good which thou hast made.

What father is there but wold saue his Sonne? or what sonne whom the Father with the rod of mercie will not correct?

Wherfore O Father and Lord, although I be a sinner, yet I can not but be thy sonne, because thou hast both made me *l*, and renued me *m*. As I haue sinned amend mee, but first deliuer me to thy Sone being reformed l Iob 10.8. m Col.3.9.

with thy scourge. Can a woman forget her childe *a* notwithstanding, though shee should, yet thou Father hast promised neuer to forget.

a Esa. 49. 15.

Bghold I cry, and thou heerest me not: I am vexed with sorrow and yet find no comfort.

What shall I say, or what shall I do wretch that I am? I destitute of such cõsolation, am cast from the sight of thine eyes.

Wo ismee, from that felicity into what misery am I fallen? whither did I bend my selfe, & to what passe am I come: where am I wretch, and where am I not? vnto whom did I aspire, and wherein do I now sigh? I sought after good things, but behold vexation.

Lo, I now labour, and Iesus is not with mee: Doubtlesse better were it for mee not to be at all, than to be without Iesus. Better it is not to liue, than to liue with-

without life.

And now, O lord Ieſus, where be thy former mercies *o*? vvilt thou bee angry with mee for euer *p*?

Bee pacified at the length I beſeech thee, and haue mercie vpon mee, neither hide away thy face from mee *q*, who for my redemption, didſt not turne thy face from ſuch as reproued and ſpat vpon thee *r*.

I confeſſe indeed, I haue ſinned, and that my conſcience deſerueth damnation: I acknowledge alſo that no penance can ſatisfie for my ſinnes: but certaine it is, that thy mercy is more then all my ſinnes.

O moſt gracious Lord, write not thou bitter things againſt mee *ſ*, neither enter thou into iudgement with thy ſeruant *t*, but according to the multitude of thy compaſsions, put away mine iniquities *u*.

o pſa. 89. 49

p pſa. 85. 5.

q pſa. 27. 6

r Mat. 27. 27

ſ Iob 13 29

t pſa. 143. 2.

u pſa. 51. 2.

Woe

Wo to me wretch, when the day of iudgement shall come, and the bookes of each mans conscience be opened *x*, when it shal be said of me, Behold the man and his works.

x Reue. 20 12.

What shal I then do, O Lord my God when the very heauens shal reueale mine iniquity, & the earth rise vp against me? Surely, I shall be able to say nothing, but hang downe mine head for very griefe of heart, & stand trembling & confounded before thy presence.

Alacke wretch, what may I say shall I cry vnto thee my Lord God, Wherfore am I consumed, saying nought? But though I do speak, yet will not my griefe haue end: and if I be still silent, I shall be vexed inwardly with more bitter sorow. O my soule, mourne thou like a virgine for the husband of her youth *y*: howle thou miserable

y Ioel 1.8.

wretch

wretch, and weepe, because thine husband, euen Christ z, hath forsaken thee. z Ephe. 5. 25

O wrath of the Almighty, fall not thou vpon mee. For I cannot beare thee, because there is not that strength in mee, that I can endure thee.

But haue mercie on mee, O God that I despaire not: but in despaire let me hope againe.

And although I haue doone that which deserueth damnation; yet hast not thou forgone that whereby thou art wont to saue.

O Lord, thou wilt not the death of sinners, neither dooſt thou reioice in the destruction a of the dying: but that the dead might liue, thou diedſt b & thy death hath killed the death of sinners: and if they through thy death were againe brought vnto life, O Lord grant, I beseech thee, that I may not die, now a Eze. 18 13 b Ro. 4. 25

thou

thou art aliue.

Send downe from heauen *c*, and saue mee from the power of mine enemies, least they triumph ouer me & say; We haue deuoured him.

c psa. 57 3.

O good Iesu, who at any time can doubt of thy mercie, who euen when we were thine enemies *d* diddest redeeme vs with thy precious bloud, and reconcile vs to God!

d Ro 5.10

Lo, thus protected vnder the shadowe of thy mercie, I doe run vnto the throne of grace *e*, requiring mercie, crying and knocking vntill thou take compassion vpon me.

e Heb. 4. 16

For if thou calledst vs vnto mercie, when we asked none, how can wee miss of mercie, craving the same!

O sweet Iesu, thinke not vpon thy iustice against a sinner: but remember thy goodnes toward thy creature. Thinke not vpon

vpon thy displeasure against a transgressor; but remember thy mercie toward the miserable. Forget mee when I was proud, prouoking thee vnto wrath; and regard me now in distresse, crying vnto thee for mercy.

For what is Iesus, but a Sauiour *f*? Therefore, O Iesu, by thy selfe arise to helpe mee, and say vnto my soule *g*, I am thy saluation.

f Mat. 1. 21
g Psa. 35 3

Much doe I presume of thy goodnes, O Lord, the rather because thou thy selfe teachest vs to aske, to seeke, & to knock *h*. And therefore admonished thereby, I doe aske, seeke and knock.

h Mat. 7. 7.

But thou Lord, who cõmandest to aske, grant I may receiue: who counsellest to seek, giue grace to find: who teachest to knock, open to the knocker, & strengthen me a sinner, saue mee a wretch, raise me that am dead,

dead, and vouchsafe to direct & gouerne all my senses, cogitations & workes after thy good pleasure, that henceforth I may serue thee, liue to thee, and bee wholly thine.

I knowe Lord, I do owe my selfe to thee, euen because thou hast made mee: & for that thou hast redeemed mee *i*, and taken humane flesh vpon thee for my sake *k*, I do owe so much more beside my selfe, as thou art greater than he for whom thou hast giuen thy selfe.

i 1 Pet. 1. 18
k Mat. 1. 21

Loe I haue no more: neither can I giue that which I haue, without thee: but accept thou mee, and drawe me vnto thee *l*, that I may be thine by imitation and loue, as I am thine by condition and creation, who liuest *m*, and rulest *n*, now and euermore, Amen.

l Iohn 6. 44

m 1 Ti. 1. 17
n Psa. 45. 6

Chap.

Chap. 39.

A godly prayer vnto the blessed Trinitie, meet oftentimes to bee repeated.

O Lord, GOD almightie *a*, three in persons *b*, yet but one God *c*, who both art in all, and wert before all *d*, and wilt bee in all things, a blessed God for euermore *e*.

Now and alwaies into thine hand doe I commend, both my soule, my bodie, my sight, hearing, tasting, smelling, and feeling, vvith all my cogitations, affections, actions, outward and inward thinges, my sense, and vnderstanding, my memorie, my faith and beleefe, and perseuerance, that thou maist keepe them day and night, euery hower, and moment.

O sacred Trinitie, heare my petition,

a Exod. 6 3
b Mat. 3. 16
c Deut. 6, 4
d Ecc. 42. 21.
e Re. 4 11

petition, and saue mee from all
f Mat.6.1 euill *f*, from offending, & from
sinning any manner of way;
from all snares and pursuites of
Sathan, and of enemies visible,
and inuisible.

Expell far from me the hautines of mind, & increase within me the sorrow of hart: diminish my pride, and establish true humilitie within my brest: fetch teares from mine eies, mollifie mine hard and stonie heart: & saue Lord, both me & my soule from all traps of the enemy: & continue me in thy pleasure.

Teach me to do thy will *g*, for
g psal.143. thou art my God.
10

Giue mee perfect sense, & vnderstanding, O Lord, that I may bee able to conceiue the deepnesse of thy mercie.

Grant me grace to beg that at thine hands, which may both be ioyfull for thee to heare and behouefull for mee to receiue.

Make

Make mee vnfainedly to bewaile my ſinnes, and manifold offences.

Heare, O my Lord, and my God *h*: heare, O light of mine cies *i*: heare my petition, and grant that what I requeſt I may obtaine.

h Pſa.7.1
i Ioh.1.9

If thou deſpiſe, I am vtterlie vndone: if thou hear me, I take heart againe. If thou examineſt my righteouſnes, lo I ſtinke like a dead carrion: but if in mercie thou reſpect mee, thou raiſeſt him that ſtinketh, out of the graue.

What thou hateſt in mee, remoue far from me, and ingraffe the ſpirit of chaſtitie, and of a cleane life in my minde, that in asking any thing at thine hands I may not offend thee in asking the ſame.

Take from mee whatſoeuer is hurtfull vnto my ſoule, and giue what is behouefull.

O

O Lord, giue mee a ſalue, to heale my grieuous wounds.

Indue mee good Lord, with
k pſa. 2. 11. thy feare *k*, with ſorrow of hart
l pſ. 51. 17. *l* with humilitie of mind *m*, and
m pſ. 23. 4. with a pure conſcience *n*.
n pſa. 24. 4 Giue me grace Lord to keep
o Reue. 12 brotherly concord euermore *o*,
10. to remember my tranſgreſsions, not to meddle with the dealings of other men.

Pardon my ſoule, pardon my ſinnes, my wickednes pardon:
p pſa. 51. 1 O pardon mine offences *p*.

Viſite me that am weak, cure me that am ſick; heale me that doe languiſh, and raiſe mee which am dead.

O Lord giue me both an hart to dread thee, a minde to loue thee, ſenſe to knowe thee, eares to heare thee, eyes to ſee thee.

Haue mercie on me, O God, haue mercy on me; looke vpon mee from the holy ſeat of thy maieſty: & illuminate the darknes

neſſe of mine heart with the beames of thy brightnes.

Giue me wiſedome, O Lord to diſcerne betweene good and euill; and grant me a vvatchful vnderſtanding.

Forgiue all my ſins I beſeech thee, and in the time of neceſſity and trouble *q*: be thou good and gracious to me, I onely beſeech thee. After thy vvonted mercy and moſt louing kindneſſe, O Lord, I beſeech thee, vouchſafe to giue mee the life which euer ſhall indure. q Pſal. 37 36

O lord Ieſus Chriſt, giue both to thy miniſters vnity of mind, and to magiſtrates iudging vprightly, peace & tranquillity.

Furthermore, O Lord, my requeſt is for the whole catholike and holy Church, for men and women: for religious & for ſecular men; for all Chriſtian gouernors & people beleeuing in thy name, which labor for thine holy

holy loue, that they may haue grace to continue in wel doing.

O Lord eternall king, giue to virgins, chaſtitie: to the vnmaried, continencie: to the vvedded, purity: to repenters, mercy: to widowes & orphanes, comfort: to the poore, protection: to trauellers, a ſafe returne: to mourners, conſolation: to ſeafaring men, a ioyfull hauen: to the good, zeale to perſiſt: to the welinclined, a mind to prooue better: to the wicked & ſinfull, as to mee wretch, grace with ſpeed to repent. O ſweet Lord, and moſt mercifull Ieſu Chriſt, Son of the liuing God *r*, Redeemer of the world *ſ*, I acknowledge that among all, & aboue all ſinners I am wretched; but thou moſt gracious and his Father, vvho takeſt mercy vpon all, canſt not ſuffer me to be vtterly deſtitute of thy mercy.

r Mat. 16 16
ſ 1 Tit. 2. 14 Colo. 1. 14
t 1 Tim. 1 6. 5.

O thou Lord, King of Kings *t*, who

Reu. 19. 16

who granteſt truce of life, ſtir in me a mind alway, and aboue all things to ſeeke, to deſire, to loue, to feare thee, & to do thy will, who art euery where all whole *u*, a Trinitie and but one God *x*.

u Iob. 22. 6

Eccl. 13. 18

x Mal. 2. 10

Eſpecially, O Lord holy Father, who art bleſſed & glorious for euermore, I beſeech thee in moſt humble ſort, vouchſafe to gouerne & keep them from deſtruction, who either do make mention of me in their praiers, or haue commended themſelues to mine vnworthy ſupplication, or haue done good whether it bee vnto my body with temporall benefites, or to my ſoul with profitable inſtructiõs, or be linked vnto mee either in kindred, friendſhip or good wil. Furthermore, both for all Chriſtians which are aliue, I pray thee, ſtand thou at their elbow to aſſiſt them; and for ſuch alſo

as

as are dead, and euerlastinglie doe rest from their labours *y*, I yeeld thee immortall praise.

y Reu. 14. 13

Finally, this one thing more graunt me O Lord, I do earnestly beseech thee, who art Alpha & Omega *z*, that when the vttermost day, and end of my life shall come, thou wilt be a mercifull iudge to mee against that malitious accuser *a* the Diuell; and that thou wilt continually protect me against the snares of the old serpent *b*; and finallie conduct me into the societie of Angels, and of all saints in thy holy paradise, who art blessed now, and euermore, Amen.

z Reue. 1. 8.

a Reue. 12. 10

b Reu. 11. 2.

(.·.)

Chap.

Chap. 40.

A deuout prayer in memory of the Paſsion of Christ.

O Lord Ieſus Chriſt, my redemption *a*, my mercy, & my ſaluation *b*, I doe praiſe thee, and yeelde thee thankes although farre vnanſwerable, I confeſs to thy benefits, although not zealous enough, although very leane from the deſired fatneſs of thy ſweet affection: yet ſuch as it hath, not as I know it oweth, & as it is able, my ſoule paieth vnto thee.

a 1 Cor. 1. 14
b Mat. 1. 21

O thou hope of my hart and ſtrength of my ſoule, let thy diuine power fulfill vvhat my luke-warme weakneſs endeuoreth to bring to paſs ô my life, and thou end of my thought.

And though I haue not hitherto deſerued ſo greatly to loue, as I am bound, yet my deſire is

to loue euen as I ought to doe. O light of mine eyes c, thou beholdest mine heart, for my sighing is not hid from thee d, & it is thy gift e, if I doe minde any thing that good is.

c Iohn 1.9

d Ps. 38.6

e 1 Co. 4.7 James 1.17

If it be good which thou dost enspire, yea, because it is good that I would loue thee, grant that which through thee I would. Giue me grace so greatly to loue thee, as thou comandest. Praise and thankes I do offer: O let not thy gift, which voluntarily thou hast imparted vpon me, be vnfruitfull to me.

Performe what thou hast begun, and giue the thing, which of thy goodnes preuenting me, vndeseruing the same, thou hast made me to desire.

Conuert, O gratious God, my securitie into the burning loue of thy name.

For mercifull Father, hitherto tendeth this my prayer: this remembrance

membrance and meditation of thy benefits is, to the end that thy loue may be inflamed within my breast.

Thy goodnes, O Lord, hath created mee *f*, thy mercy hath cleansed me *g*, and thy patience wallowing in other filthinesse of sinnes after my purification of baptisme, hitherto hath tolerated, nourished, and looked for my conuersion *h*.

O good lord, thou lookest for mine amendement: and that I may repent, and leade an vpright life, my soule doth looke for the inspiration of thy grace.

O my God *i*, my Creator *k*, forbearer *l*, and my nourisher, after thee doe I thirst, after thee doe I long, after thee doe I sigh and couet.

And as a tender Orphane bereft of the presence of his louing Father, weeping and lamenting incessantly, doth imbrace his

f Gen. 1. 6
g 1 cor. 6. 1
h 1 pet. 3. 8
i psa. 7. 1
k psa. 119
l Wis. 11. 20. 73

sweet countenance with all his heart: so I, not as I should, but as I am able, am mindfull of thy
m Mat. 27 27 passion, of thy bowels *m*, of thy woundes, how thou wert killed
n Gal. 2. 13 for my sake *n*, how buried *n* &
o Lu. 23 53 layd in the graue, finally, how
p Act. 1. 9 gloriously thou diddest rise, and triumphantly ascend into heauen *p*.

These things I do hold by an vndoubted faith, I hope for the
q Mat. 16 27 onely comfort of thy returne *q*, and from my heart I desire the glorious contemplation of thy countenance.

Woe is me, that I cannot see the Lord of Angels, who was humbled vnto the condition of
phil. 2. 3 men *r*, that he might exalt men to the dignity of Angels; when God was offended, would suffer death that sinfull man might inioy life.

What shall I say? what shall I doe? whither may I go? where shall

ſhall I ſeek? or when ſhall I find him? of whom ſhall I ask? who will tell my beloued how I languiſh for loue? The ioy of mine heart decayeth, my laughter is turned into mourning, my fleſh fayleth and mine heart alſo *ſ*. God is the ſtrength of my hart, and my portion for euer. My ſoule refuſeth comfort *t* of any beſides thee, O my ſweetneſſe, For whom haue I in heauen but thee *u*? and I haue deſired none in the earth but onely thee.

ſ pſa. 73.26

t pſa. 77.2

u pſ. 73.25

Thee I would, thee I long for, thee doe I ſeeke, to thee hath mine heart ſaid, I haue ſought after thy face, O Lord, I require turne not thy face from me, O moſt mercifull louer of mankinde *x*; the poore committeth himſelfe to thee, thou art the helper of the fatherleſs *y*.

x wiſ. 11.13

y pſa. 10.1

O my aſſured aduocate *z* haue mercy vpon me a forſaken Orphan: I am become a fatherleſs

z 1 Ioh. 1.2

childe, my ſoule is like a widow. Looke vpon the teares of my miſerie and widdowhood which I offer to thee; vntill thou returne. O my Lord, now, ah ſhew thy ſelfe to mee and I ſhall be comforted. Let me behold thee, and I ſhall attain the end of my deſire. Reueale thy glory, & my ioy ſhal be perfect.

a pſal.62.1 My ſoule thirſteth for thee *a*, my fleſh longeth greatly after thee. My ſoule thirſteth for

b pſa.42.2 God *b*, euen for the liuing Wel: when ſhall I come and appeare before the preſence of God? O my comforter, whome I looke for, when wilt thou come?

Oh that I might ſee the ioy, that I ſo deſire! Oh that I were ſatisfied with the preſence of

c pſ. 17.15 the glory *c*, for which I doe hunger! Oh that once I were ſatisfied with the fatneſſe of

d pſa.36.8 thine houſe *d* whereunto I doe ſigh, and had drunke out of the riuer

riuer of thy pleaſures which ſo much I thirſt for!

In the meane while, O Lord, let teares be my meate day and night, vntil it be ſaid vnto me, e Behold thy God, vntil my ſoule do heare, behold my ſpouſe. e Pſ.42.3

In the meane while, I ſay, feed mee with ſighings, refreſh mee with thy ſorrowes.

Happely my Redeemer will come full ſoone, becauſe hee is good, and will not linger f, for that hee is mercifull: to him be glory, now and for euermore g. Amen. f Heb.10. 37 g Re.5.13

The end of Saint Auguſtines Prayers.

FINIS.

The Psalter which S. Augustine composed for the vse of his Mother; Englished for a most generall commoditie.

O Lord God almightie, and King of eternall glory, who dooſt acknowledge him to bee a bleſſed man *a* that abhorreth the way of ſinners, and doth meditate in thy Law day and night.

a Psa.1.1

Teach thou mee, a wretched ſinner, faithfully to ſerue thee *b* with feare & trembling of the hart.

b Psa.2.22

And ſeeing with all humilitie of hart, I do call vpon thee with my ſoule, heare mee *c*, haue mercie

c Psa.3.4

cie vpon me, & ſo harken vnto my prayer *d*, that neither thou for thy part rebuke mee in thy wrath *e*, nor that old enemie to mankind, lying in wait for his part to deuoure my ſoule like a Lion *f*, doe teare it in peeces while there is none to helpe.

But Lord, whoſe Name is excellent in all the world *g*, turne thou mine enemy backe *h*, that hee fall againe, and periſh at thy preſence.

Let him not intrap my ſoule *i* with his fierie ſnares: and ſuffer not brimſtone *k*, & ſtormy tempeſts to torment me.

But for the oppreſsion of the needie *l*, and for the ſighings of the poore, now thou doſt ariſe, behold & heare me *m*, O Lord my God, becauſe thou art the counſell & truſt of the poore *n*.

Make mee to walke vprightly *o*, & to worke righteouſnes, that thy fauorable kindnes may

d Pſ.4.1
e Pſ.6.1
f Pſa.7.3
g Pſa.8.1
h Pſa.9.3
i Pſa.10.8
k Pſa.11.6
l Pſa.12.5
m Pſ.13.3
n Pſa.14.6
o Pſa.15.2

p Ps.16.5 bee the portion of mine inheritance *p*.

q Psa.17.8 Keepe me as the apple of thy eye *q*, hide mee vnder the shaddow

r Ps.18.1 of thy winges, because thou ar my *r* strength, my rock and my refuge.

s Ps.19.12 Cleanse mee from my secrete faults *s*, and keepe thy seruant from presumptuous sinnes.

t Ps.20.2 Send mee help from thy Sanctuarie *t*,

u Ps.21.2 and giue me my harts desire *u*.

x Ps.22.21 Saue mee from the Lyons mouth *x*, and leade me in the

y Ps.23.3 pathes of righteousnes *y*, that I may ascend into thy mountain

z Ps.24.3 *z*, and stand in thine holy place, hauing innocent handes and a pure heart.

a Ps.24.7 Remember not the sinnes of my youth *a*, nor my rebellions.

b Ps.26.9 Gather not my soule with the sinners *b*: neither giue mee vnto

c Ps.27.12 the lust of mine aduersaries *c*.

But so fauourably harken thou

thou vnto the voice of my petitions *d*, that calling vpon the glory of thine holy Name *e*, thou doe heare me *f*, and haue mercy vpon me.

d psa. 28.2
e psa. 26.2
f psa. 30.10

And so trusting in thee, let me neuer be confounded *g*, but forgiue the punishment of my sinne *h*.

g. psa. 31.1
h psa. 32.5

Let thy mercy, ô Lord, be vpon me, as I trust in thee *i*: and deliuering mee out of all my feare *k*, say vnto my soule *l*, I am thy saluation.

i psa. 33.22
k psa. 34.4
l psa. 35.3

And because I trust vnder the shadowe of thy winges *m*, giue mee mine hearts desire *n*: and haste thee to helpe me *o*, O my Lord, my saluation.

m psa. 36.7
n psa. 37.4
o ps. 38.22

Lord, let me know mine end *p*, and the measure of my dayes what it is; let mee knowe how long I haue to liue.

p psa. 39.4

Incline vnto me *q*, & hear my cry. Bring me out of the lake of misery, out of the miry clay, and

q psa. 40.1

and set my feete vpon the rocke, and order my goings.

Deliuer mee in the time of trouble *r*, that I may goe into thy glorious house *s*, for thou art the God of my strength *t*.

Let not my steps go out of thy paths *u*, that I may loue righteousnes, and hate iniquity *x*.

Be thou mine hope & strength *y*, for thou art a great king ouer all the earth *z*.

Thou which art a God for euer *a*, deliuer my soule out of the power of hell *b*, for it hath receiued me.

And when thou shalt appeare to iudge vs *c*, haue mercy vpon mee *d* according to the multitude of thy mercies, and take not thine holy spirit from me.

O most gratious God, in that houre hide thy face from my sinnes, and put away all mine iniquities.

Create in me a clean heart, O God

r psa. 41. 1
s psa. 42. 4
t psa. 43. 1
u psa. 44. 18
x psa. 45. 7
y psa. 46. 1
z psa. 47. 2
a psa. 48. 14
b psa. 49. 5
c psa. 50. 1
d psa. 51. 1

God, renue a right spirit within me. That I may appeare like a greene Oliue tree, in the house of my God *e* and there with Iacob reioyce *f*, and euerlastingly be glad with Israel.

e psa. 52.8
f psa. 53.6

Saue me, ô God, by thy name *g*, & by thy power iudge me.

g psa. 54.1

Hide not thy selfe from my supplication *h*, but be mercifull vnto me *i*.

h psa. 55.2
i psa. 56.2

Send thou from heauen *k*, & saue mee from the reproofe of them that would swallowe me vp.

k psa. 57.3

Breake their teeth, O God, in their mouthes *l*, *b*reak the iawes of the young Lions, O Lord.

l psa. 58.6

Thou art my defence, & my mercifull God *m*.

m psa. 59

Helpe mee with thy right hand *n*, and vnder the couering of thy wings let me be protected *o*, when thou art to render to euery one according to his workes *p*.

n psa. 60.3
o psa. 61.4
p psa. 62.12

While

While my ſoule thirſteth for
q pſa. 63.1 thee *q*, hide me from the con-
r pſa. 64.2 ſpiracy of the wicked *r*.

Sith all fleſh ſhall come vnto
ſ pſ. 65. 20 thee *ſ*, put not backe thy mercy
t pſa. 66.20 from me *t*.

Neither take from mee thine
holy ſpirit, but cauſe thy face to
u pſa. 67 1 ſhine vpon me *u*.

Send me a good paſſage, ô our
x pſ. 68. 20 God which ſaueſt vs *x*, that the
y pſ. 69. 15 deepe ſwallow me not vp *y*, nor
the pit ſhut her mouth vpon
mee.

Be thou mine helper, and my
z pſa. 70. 5 deliuerer *z*: O Lord, make no
tarrying.

Sith in thee, ô Lord I do truſt,
a pſa. 71. 1 let me neuer be confounded *a*,
b pſa. 72. 2 when thou ſhalt iudge thy
people *b*.

Loe, they which withdrawe
themſelues from thee, ſhall pe-
c pſ. 73. 27 riſh *c*, Oh let not me oppreſſed
d pſ. 74. 21 returne aſhamed *d*.

Becauſe thou are a righteous
iudge,

iudge *e*, thou maieſt lowe, and thou exalteſt, and who ſhall ſtand in thy ſight whē thou art angrie *f*? e Pſ.75.7 f Pſ.76.17

Thou art the God that doeſt wonders *g*. g Pſ.77.14

As thou nouriſhedſt thy people with bread in the wildernes *h*, & didſt not turne them from their luſt; ſo let thy grace refreſh me an hungry ſoule, make haſt, and let thy tender mercies preuent mē *i*. h Pſ.78.20 i Pſ.Pſ.79.8

And thou my defender, giue mee the bread of teares *k*, and the bitterneſs of a troubled minde in the time of tribulation; and grant withall, that from the honie out of the rocke *l*, I may taſte the ſweetneſs of inward conſolation. k Pſ.80.5 l Pſ.81.16

O God, who iudgeſt between the innocent & the ſinners *m*, who alone art the moſt high ouer all the earth *n*, haue mercy vpon mee; and giue grace and glorie m Pſ.8.1 n Pſ.83.18

o psa. 84.11 glorie *o*, who hast ordained a law.

p psa. 85.2 Forgiue the iniquitie *p* of my heart, couer all my sinnes, and saue thou thy seruant, that trusteth in thee *q*.

q psa. 86.2

O God who laiest the founhations of thy Church vpon the

r Ps. 87.1 holy mountaines *r*, incline thine

f Ps. 88.2 eare vnto my cry *f*.

Let thine hand therefore stablish me *t*, & turne mee not vn-

t Ps. 89.21

u Ps. 90.3 to destruction *u*, but deliuer me

x Ps. 91.3 from the snare of the hunter *x*, from the pestilence, and from the plague that destroyeth at noone day: that being planted

y ps. 91.13 in thine house *y*, I may flourish like a Palme tree, & grow like a Cedar in Libanon, bringing out fruit euen in mine old age.

Be thou my refuge, O my God,

x ps. 94.22 the rocke of mine hope *z*: for thou Lord, art a great God, and

a psa. 95.3 a great King aboue all Gods *a*.

When thou wilt iudge the

world

world with righteouſneſſe, and thy people in truth *b*, I ſhall enioy light with the righteous *c*, and ioy with the vpright in heart.

b pſa.96.13
c pſa.97.11

Let thy right hand *d*, & thine holy arme preſerue me.

d pſa.98.1

Thou which ſitteſt vpon the Cherubins *e*, make me to come before thy preſence with ioyfulnes *f*, that I may walke in the vprightneſſe of mine heart in the middeſt of mine houſe *g*.

e pſa.99.1
f Pſ.100.2
g Pſ.111.2

Let a froward hart depart frō me: but cauſe mine eyes to bee turned vnto thy faithfull, that I may ſit with them walking in a perfect way, when through thy iudgement thou ſhalt cut off all the workers of wickednes from thy Cittie.

O Lord heare my praier *h*, & let my cry come vnto thee.

h pſa.101.1

Hide not thy face from mee, in the time of trouble, incline thine eares vnto me.

Pardon

i Pſ.103.3 Pardon all my ſinnes *i*, and redeeme my ſoule from deſtruction.

Satisfie my longing with good things, thou which lookedſt vpon the earth, & it trembled, *k*, and broughteſt foorth thy people with ioy, and thy choſen with gladneſſe *l*.

k Pſ.104. 23

l Pſ. 106. 3

Make me to keep iudgement, and to worke righteouſnes at all times *m*.

m Pſ.107 14

Bring me out of darknes, and out of the ſhadowe of death, that with a prepared hart I may ſing and giue praiſe *o*.

o Pſ.108.1

Saue me, ô Lord, according to thy mercie *p*, that in the glorie of Saints *q*, in the aſſembly and congregations of the iuſt, *r*, my righteouſneſſe may endure for euer, & mine horne be exalted with glory *ſ*; that while thou raiſeſt the needy out of the duſt and lifteſt vp the poore out of the dung *t*, I may bleſſe thee, O Lord,

p Pſa.109. 26

q Pſ.110.3

r Pſ. 111.1

ſ Pſ. 112.9

t Pſ.113.7

Lord, from henceforth and for euer *u*, then shall I walk before the Lord in the land of the liuing *x*.

u psl. 115.18

x psl. 116.9

Breake thou my bonds; and confirme thy mercy towardes me *y*. When I call vpon thee in my trouble, ô Lord heare me *z*, and set me at large.

y psl. 117.2

z psl. 118.5

Teach me O Lord the way of thy statutes *a*, that I may liue, and keep it vnto the end.

a psl. 119.33

Giue me vnderstanding both to search thy lawe, and to obserue it also with mine whole heart.

I haue gone astray like a lost sheep, O seeke thy seruant, and deliuer my soule *b*.

b psl. 120.2

Preserue my going out, and my comming in *c*, that my feet may stand in the courts of Ierusalem *d*.

c psl. 121.2

d psl. 122.2

I lift vp mine eyes vnto thee, that dwellest in the heauens *e*.

e psl. 123.1

Deliuer my soule out of the snare

snare of the fowlers *f*, least I put
f psa. 124.7 forth mine hand vnto wicked-
g psa. 125.3 nesse *g*.

Fill my mouth with laughter,
h psa. 126.2 & my tongue with ioy *h*, repleniſh my longing with good things, and bleſſe me out of Si-
i psa. 128.5 on *i*, that I may ſee the wealth
k psa. 129.4 of Ieruſalem, hauing eſcaped the cords of wickednesse *k*.

l psa. 130.2 Let thine eares attend vnto the voice of my prayers *l* ô lord.

Let not mine heart be hauty,
m psa. 131.1 nor mine eyes lofty *m*, but giue me grace to thinke humbly, vntill I finde a place for the Lord,
n psa. 132.5 an habitation for the mighty God of Iacob *n*.

There the Lord hath appointed the bleſsing, and life for e-
o psa. 133.3 uer *o*. There will I liſt vp mine hands to thy Sanctuary, and
p psa. 134.2 praiſe thee *p*, who iudgeſt thy
q psa. 135.14 people *q*, and art pacified toward thy ſeruants.
r psa. 136.2 O God of Gods *r*, and Lord

of

of Lordes, now weeping *s*, and worshiping towards thine holy temple *t*, try mee, and knowe me *u*, marke and consider my pathes, and lead me in thy way for euer.

s psl. 137. 1
t psa. 138. 2
u psa. 139 23

Deliuer me, O Lord, from the euill man *x*, and preserue mee from the cruell man.

x psl. 140. 1

Let my prayer be directed in thy sight as incense *y*.

y psl. 141. 2

Bring my soule out of prison that I may praise thy name *z*.

z psl. 142. 7

Heare my prayer, O Lord in thy righteousnes *a*: and enter not into iudgement with thy seruant.

a psl. 143. 1

Heare mee speedily, O Lord, least my spirit faile me; for thou God art my refuge, and my deliuerer *b*.

b psl. 144. 1

And for so much as thou art great, and most worthy to bee praised *c*, and thy greatnes is incomprehensible; rayse vp the crooked *d*, loose the shackled,

c psa. 145. 5
d psl. 146. 8

and

and giue sight to the blinde, thou which doest build vp Ierusalem *e*.

e psl. 147.1

And when thou hast made the barres of thy gates strong, let mee be coupled to thy children within.

As the Angels, & all the powers in the kingdome of heauen doe praise thee *f*, there let mee triumph gloriously in the congregation of the Saints *g*, with the sounding Cymballs *h* of my lippes, praise and magnifie thy name, the which is holy and glorious, and raigneth now and euerlastingly, Amen.

f psl. 148.1

g psl. 149.1

h psl. 150.5

Luk. 2. ver. 14.
Glory to God on high.

FINIS.

A Summary of the Meditations and Praiers comprehended in this Book, according to the Titles of the Chapters.

A Prayer vnto Almighty God for grace to lead a new life according to Gods holy word. page 1

2. An accuſation of mans vnworthines, and a commendation of Gods infinite mercy. 6

3 A complaint of a ſinner, whoſe praier God heareth not in reſpect of his diſobedience. 11

4 How GOD the righteous iudge ſhould be feared. 15

5 A prayer vnto God the Father thorough his ſonne Ieſus Chriſt. 19

6 A prayer vnto God the Father, for mercy in reſpect of the bitter paine of his ſonne. 24

7 A prayer wherein man confeſſeth how hee was the cauſe why Chriſt ſuffered. 28

8 A prayer vnto God the Father, ſhewing how the paſſion of Chriſt was for the reconciliation of man. 34

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13 A zealous prayer wherein is decla-
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ued mankind, and how the word
became flesh, with a prayer for re-
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36 A verie effectuall prayer to the stirring vp of the mind vnto godlines, being zealously vttered. 170
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40 A deuout prayer vpon the recordation of the pasion of Christ. 207

Afterward followeth S. Augustine his Psalter.

FINIS.

A Table expreſsing the ſundry kinde of *Meditations in this Booke.*

This booke containeth ſpeciall { 1 Confeſsions. 2 Thankgiuings. 3 Prayers. } And therefore

Vſe, if thou wouldeſt

1 Confeſſe, & acknowledge either
- The omnipotency, wiſdom, & goodnes of God, chap. 12. chap. 28. chap. 31.
- A ſacred Trinity, cha. 11. cha. 20. chap. 30.
- The bleſſednes of the life to come. cha. 20. cha. 22. chap. 24 chap. 32.
- The wretchednes of this life. chap. 20.
- The miſerie of man before Chriſt ſuffered. chap. 7
- The mercy of God in ſauing mankind. chap. 8. chap. 15.

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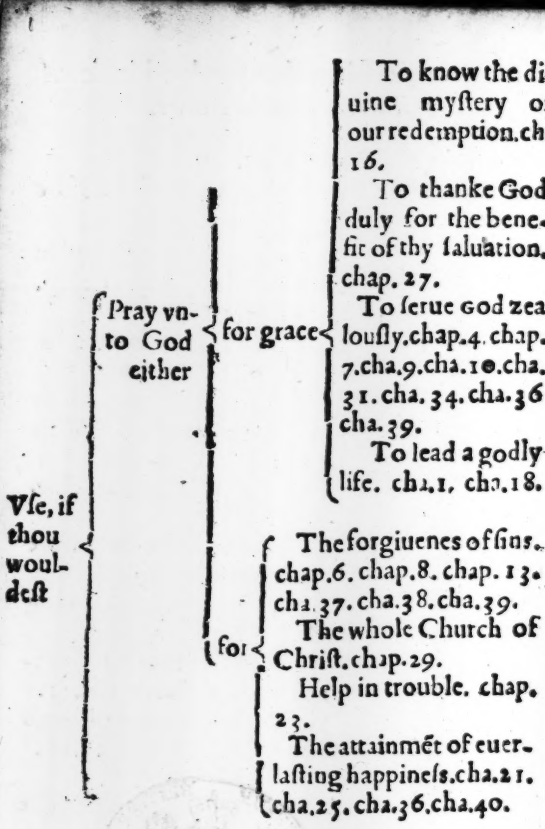
- For all his benefits in generall. cha. 16. cha. 27. ch. 32.
- For thy ſaluation through Ieſus Chriſt. cha. 14. 16. 17.

3 Pray vnto God, either for grace
- To pray aright chap. 5. chap. 33.
- Vnfainedly to repent. chap. 35.


Vse, if thou wouldest
Pray vnto God either
for grace
To know the diuine myſtery of our redemption. ch. 16.
To thanke God duly for the benefit of thy ſaluation. chap. 27.
To ſerue God zealouſly. chap. 4. chap. 7. cha. 9. cha. 10. cha. 31. cha. 34. cha. 36 cha. 39.
To lead a godly life. cha. 1. cha. 18.
for
The forgiuenes of ſins. chap. 6. chap. 8. chap. 13. cha. 37. cha. 38. cha. 39.
The whole Church of Chriſt. chap. 29.
Help in trouble. chap. 23.
The attainmēt of euerlaſting happineſs. cha. 21. cha. 25. cha. 36. cha. 40.

1111.a.24.

SAINT AVGVSTINES *MANVAL:*

Containing ſpeciall, and picked *Meditations, and* godlie Prayers,

Drawne out of the word of God, and *writings of the holy Fathers for the exerciſe of the ſoule.*

Corrected, tranſlated and adorned, *By*

THOMAS ROGERS.

1 Theſ. 5. 17.
Pray continually.

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A Præface vnto the *Reader.*

THis Manuall ſo liked mee, and the well accepting of other bookes which I haue publiſhed to the ſame purpoſe, ſo pricked mee forward, that I thought it requiſite to ſet forth the ſame in ſuch order as I haue done.

The rather I tooke this in hande before any other in the workes of Saint Auguſtine, becauſe this commonly hath beene annexed in our Engliſh tongue vnto thoſe of Saint Auguſtine, which alreadie I haue tranſlated: and therefore that, as hitherto they haue beene ioyned together, ſo henceforth they may bee if it ſo like the owners, I thought good to doe this before any other. Againe, who ſo will duely compare this with the other, eſpecially with S. Auguſtines prayers, ſhall find this to bee euen an abſtract in a manner of the reſt, contayning ſpeciall and picked meditations in fewe words,

which in other Bookes bee more at large.

Finallie, had this booke neither beene ioyned, nor yet had such affinitie with the other of saint Augustine alreadie in Englisſh: yet so singularlie diuine are the prayers compriſed in the ſame, that well I coulde not publiſh any other, before this were finiſhed.

1 This book why called a Manuall.

I do call this booke, as alſo the Author doth, a Manuall, becauſe my wiſh is that Chriſtians would vſe, and haue it in their hands, not onely when they are at home in their chambers, and ſtudies priuatelie, but alſo when they are abroad in the fields, gardens, and elſewhere idly: and that not to dandle, and to handle onelie, but diligentlie and zealouſly, as the part of Chriſtians is, to reade the ſame for their ſpirituall excerciſe.

2 Author of this who.

Touching the Author who hee was, I dare not directlie ſet downe. For inſome copies, I finde that Saint Auguſtine made the ſame, in others it is flatly denied.

There-

Therefore, although it bee intituled Saint Auguſtines Manuall, yet is it in no other ſenſe applyed vnto him, than are diuerſe Pſalmes in the Pſalter, entituled Dauid his Pſalmes, which happely Dauid neuer ſaw, much leſſe indighted. Notwithſtanding, were Saint Auguſtine the Author of the ſame, or were hee not, it skilleth not greatly. For the matter it containeth is very ſpirituall, godly, and neceſſarie: and wiſe-men either doe not reſpect the Author, or not the Author ſo much as the matter; nor ſo much who writeth, as what is ſet downe.

The Argument of this Booke is doubtleſſe very good; either holie Meditations, or prayers: the one whereof, which is a Meditation (as Bernard noteth[a]) teacheth vs what is wanting; the other, to wit prayer, obtaineth that which wee want. Prayer bringeth vs vnto the ende of our iourney. Meditation ſheweth the way: to conclude, by Meditation we confeſſe the dangers hanging

3 The argument of this book.

[a] *D. Bern. in die S. Andreæ ſerm. 1.*

hanging ouer our heades, and by prayer wee escape them thorough the grace of our Lord Iesus Christ. Of these this whole bodie doth consist.

4 The occasion why this booke was made.

The occasion of making this Treatise was this. The Author considering the frailty of all men in generall, and especially his owne weakenesse in particular, and seeking some proppe to stay himselfe from falling, founde none so sure a staye against the ensignes of Satan and his limmes, as continuall meditation & prayer.

And therefore out of the meditations and prayers of the Fathers (for so he saith) hee gathered this booke, as a pretious iewell alway to be carried about him, both to keep him from security, and to enflame the zeale of godlinesse within him when hee waxed cold.

5 Method of this booke.

The methode (for that is another circumstance to bee noted in any booke) is very exquisite: for neuer did Goldsmith more cunninglie

lie diſpoſe, either pretious ſtones in a iewell, or linkes in a Golden Chaine, than are both Meditations in this Manuall, and the ſentences in each Meditation, and each phraſe welnigh to euery ſentence.

Laſt of all, how neceſſarie this and ſuch like bookes are for this preſent time, hee will confeſſe that calleth into remembrance the great and generall corruption of all mankinde, and weigheth by what ſleights and ſubtilties both the diuell ſeeketh to deuoure, the fleſh to entangle, and the world to draw vs headlong vnto perdition: which to auoid we haue none other remedie, beſides earneſt, godly, and continuall prayer. 6 Vſe of this booke.

This made both our Sauiour to command vs to *Watch* and *Pray* b; and Saint Paule to bidde vs, *Pray continually* c: and Cyrill to breake into theſe wordes d, *Bee thou idle neither in the day time, nor in the night: and vvhen ſleepe is gone from thine eyes, euen then let thy minde bee occupied* b Mar. 11 33 c 1 The. 5 17 d *Cyr. prædfat. Catech.*

pyed in prayer. Hereto agreeth that
e Hierom. in Epist. of Hierome e, *When you goe abroade, pray, when you returne home, pray, before meate, pray, and before you goe to rest pray.*

f Aug. in serm. The reason Augustine doth yeeld. *For as prayer is a sacrifice vnto God, so is it a scourge vnto Satan f.* Vse therefore that which God delighteth in, but neuer doe that which liketh Satan, that is, neglect not prayer.

One chapter you shall finde in this booke, lesse then is in the Latine Copie, and yet more by two, then hitherto haue beene in English. The addition, I doubt not, will like you; but the omission of a chapter some perhaps will mislike: which notwithstanding was done neither of negligence vnwittingly, nor headily of presumption, but with good aduisement, that thy zeale might not bee cooled by the reading thereof. For it containeth strange, that I say not erroneous doctrine, as that *Vnicuique propria voluntas est causa suæ damnationis vel salutionis*: that, *Bona vol-*

S. Manuel. cap. 25. *tas*

tas Deum ad nos deducit, & nos in eum dirigit, that, *Per bonam voluntatem Deum diligamus, Deum elegimus, ad Deum currimus, ad Deum peruenimus, & eum possidemus, &c.* Which sentences beeing contrary vnto the truth, and sauouring of a superstitious time, where better quite omitted, than translated, to the infecting of some, or offence of any.

Againe, another Chapter there is, though not cleane left out, yet applyed from an ill, vnto a good purpose: as the eleuenth Chapter, where that which was spoken eyther of the Sacrifice of the Altar, is applied vnto our Sacrament of thanksgiuing, or of the reall and carnall presence of Christ, vnto his spirituall beeing at the Communion. And these are the things corrected in this booke. Manuel c. 11

To conclude, whatsoeuer is done either in translating, correcting, quoting, or publishing this booke, is all done for thy edification, and to prouoke thee vnto this godly exercise of prayer. For a better meanes thou hast

not

not to keepe thy selfe in the feare of God than it is. Therefore the more zealous, godly, and learned bookes to this purpose are published, the more thou hast to praise God, & be thankfull.

The 15. of Iuly, An. 1581.

Yours in Christ,

Tho. Rogers.

The Authors Preface.

FOr ſo much as wee are placed among manifold ſnares, our deſire of Heauenly things ſoone waxeth cold, and therefore wee doe ſtand continually in neede of helpe, that ſo often as wee ſlippe aſide, wee may, (being wakened out of ſecuritie) runne back vnto our God, who is the true, and the ſouereigne happineſſe.

In conſideration whereof, not of raſh preſumption, but through the great loue I beare vnto my God, I haue taken in hand this Treatiſe for the aduancement of his glory, to the ende I might alwayes haue about mee a ſhort abridgement of ſuch things as concerne my God, collected out of the moſt picked ſentences of the Holy Fathers; that ſo often as I waxe colde, I might be inflamed againe with an hotte burning deſire of him, through the fire which the

the reading thereof should minister.

Now, O my God, whom I doe seeke, whom I doe loue, and whom both with heart and with mouth, and with all my strength I both glorifie and worship, assist me.

Truelie my minde consecrated to thy seruice, inflamed with thy loue, coueting, sighing, desiring onely to see thee, hath none other delight, but to talke of thee, to heare of thee, to write of thee, to conferre of thee, to meditate oftentimes of thy fame, and glorious estate, that thy sweet remembrance may bee some refreshing for my soule, amidst the raging stormes of this wretched world.

Vnto thee therefore doe I call most earnestly, vnto thee doe I crie aloude from the bottome of my heart.

And when I call vnto thee, I call vnto thee in my selfe; for vnlesse thou wert within mee, I

should

shouldnot bee at all; andwere I not in thee, thou shouldest not bee within me.

Thou art in mee, because thou remainest in my memory: through it I haue knowne thee, and therein I finde thee, when I doe remember thee, and take delight both in thee & of thee, of whom through whom, and in whom are all things.

A godlie Booke
containing ſpeciall and picked Meditations, and *Prayers.*

Chap. 1.
Of the vvonderfull eſſence or beeing which God hath.

O Lorde, thou filleſt heauen and earth *a*, bearing vp all thinges *b*, and yet not burthened: filling all things *c*, and yet not included: alwaies working *d*, and yet euer quiet, gathering and yet lacking nought *e*, ſeeking *f*, and yet wanting nought.

a Heb. 11. 1
b Ec. 23. 18
c Ioh. 5. 15
d pſa. 50. 8
e Lu. 15. 4
ſwiſ. 11. 2
f Ex. 20. 1

Thou loueſt entirely *g*; yet thou burneſt not; thou art ielous, and yet ſecure.

Thou

i Ier. 26.4 Thou repentest *i*, and art not
k psa. 79.5 greeued *k*; thou art angry, but
neuer impatient.

l Wis. 7.27 Thou changest thy wordes *l*,
m Mal. 3.6 but not thy counsell *m*. Thou
receiuest what thou findest,
and yet neuer diddest lose the
same.

n psa. 30.8 Thou art neuer needy *n*, and
yet glad when thou gaynest;
at no time couetous, and yet ex-
actest vsurie.

Thou art bountifull, to whom
thou owest nought; and ma-
ny are bountifull, to binde
thee vnto them; Yet who
hath ought which is not
o 1 cor. 4.7 thine *o*?

p 1 pet. 2.4 Thou payest debts *p*, owing
q Mat. 18 nought; thou forgiuest debts *q*,
23 and yet forgoest nought.

r Ioh. 22.8 Thou art euery where *r*, and
euery where all whole.

Thou mayest be vnderstood,
f Iohn 1. 1 but not seene *f*, & art no where
t Ec. 2. 18 absent *t*, yet farre thou art from
the

the cogitations of the wicked *u*. u Pro. 15.6

Yet art thou not absent there where thou art farre off: For where thou art not to shew fauour, thou art to execute vengeance.

Thou art euery where present *x*, and yet maiest hardly be found. x Eccl. 23 18

Thou standest still when wee follow thee: yet can we not lay hold vpon thee.

Thou possessest all things *y*: fillest all things *z*: enuironest all things *a*: ouerpassest all thing, *b*: and beares vp all things *c*. y Ps. 50.8 z Ier. 23. 24 a Ier. 32.18 b Ps. 13. 97 c Heb. 1. 3

Thou teachest the hearts of the faithfull *d*, without noise of words. d Esa. 54. 3

Thou art neither stroughted out by place *e*: nor changed by time *f*, nor hast accesse and recesse. e Eccl. 16 18 f Ps. 10.24

Thou dwellest in the light that

g 1 Ti. 6. 16 that none can attaine vnto *g*, whom neuer man saw, neither can see.

Abiding quiet in thy selfe, thou goest euery where about the whole world.

For thou canst not bee cut & diuided, because thou art truly one *h*: nor yet bee brought into parts: but beeing whole, thou possessest, fillest, lightnest, and enioyest the whole.

h Deut. 6. 4

Chap. 2.
Of God his vnspeakeable knowledge.

VVEre the whole world replenished with books, yet could not thine vnspeakeable knowledge bee vttered forth. For because thou art in deed vnutterable, thou canst by no meanes bee either written, or concluded.

Thou art the fountaine of heauenly

uenly light: and the Sunne of eternall brightneſſe.

Thou art great without quantitie, and therefore vnmeaſurable *a*, and good without qualitie, and therefore indeede and ſoueraignely good *b*; yea, to ſay the truth, there is none good, but thou alone *c*: whoſe will is a worke, and whoſe will is ability.

Who, (euen becauſe it was thy pleaſure) diddeſt make all things, which thou haſt created of nothing *d*.

Who poſſeſſeſt all the creatures *e* vvithout any lack; and gouerneſt thē *f* without paine, and rulest them *g* without wearineſſe: for there is nothing, either of things on high, or of thinges below, that can diſturbe the order of thy gouernment.

Who art in all places without any place, and containeſt

a Iob. 23.8
b Iam. 1.17
c Mat. 10.18
d Gen. 1.1
e Pſ. 58.8
f Ioh. 5.17
g Mat. 11.25

all things without incloſure, &
h Iere. 23. 24 art preſent euery where *h* without ſeat or motion.

Who neither art the author of ſin *i*, which thing only thou
i Ecc. 15. 20 canſt not doe *k*, who canſt doe
k Pſ. 113. 5 all things *l*: neither haſt thou
l Exod. 6. 3 beene ſorie for ought thou haſt done.

Of whoſe goodneſs we were
m Ge. 11. 26 created *m*, of whoſe iuſtice wee
n Dan. 9. 4 are puniſhed *n*, of whoſe mercy
o Gal. 3. 13 we are ſaued *o*.

Whoſe almightineſſe doeth gouerne, rule, and fill all things
p Iere. 23. 24 *p*, which it hath created.

Neither in ſaying, thou filleſt all thinges, meane wee that they containe thee, but how they rather bee contained of thee: neither by partes filleſt thou all thinges, nor yet may it bee thought, that euery thing according to the greatneſſe of the quantitie it hath, receiueth thee: that is, the greateſt thing

more

more, & the ſmalleſt things leſs, thou rather being in all things, or more truely all thinges in thee q.

q Act. 17 28

Whoſe omnipotencie incloſeth all things, whoſe power nothing may eſcape r.

r pſal. 139

For whoſoeuer hath not thy fauour, can by no meanes auoid thy diſpleaſure ſ.

ſ Re. 6. 15

Chap. 3.

The deſire of that ſoule which hath a feeling of God.

FOR thee then I doe call into my ſoule, O moſt gracious God, which thou prepareſt to receiue thee through the deſire which thou enſpireſt in the ſame.

Oh enter thereinto, I beeech thee, ioyne it to thy ſelfe, that both thou maieſt poſſeſſe that which thou haſt not onely

a Ge. 1. 25 Col. 3. 10 b Rom. 5 15

made *a*, but also renewed *b*; and I may enioy thee as a seale vpon mine heart.

Mercifull GOD, I beseech the, forsake him not which calleth vpon thee now: for before euer I could call vpon thee, thou diddest not call mee

c Ro. 8. 30 d Lu. 25. 4

onely *c*, but also seeke mee *d*, to the end that I thy seruant might seeke thee, and through seeking finde thee, and beeing found, loue thee.

I haue sought, and I haue found thee O Lord: grant that I may loue thee.

Increase my desire, and grant my request: for though thou giue me all things which thou hast made, yet vnlesse thou giue thy selfe withall, I thy seruant shall neuer be satisfied.

Wherefore bestowe thy selfe vpon me (O my God) bestowe thy selfe vpon me.

Loe, I doe loue thee: & if too little

little I loue thee, my deſire is to loue yet more intirely.

I loue thee I ſay, I long for thee, I am much delighted to thinke vpon thee.

Behold, while from my heart I doe ſigh, & call into my remẽbrance thine vnſpeakable kindnes, the burthen of my fleſh the leſſe grieueth, troubleſome cogitations the leſſe inuade, the waight of mortality and miſeries doe not ſo load mee as they were wont, all things are huſht, euery thing is quiet.

Mine heart burneth, my mind is iocond, my memory freſh, mine vnderſtanding cleere; and all my ſpirit, inflamed thorough the deſire of thy ſight, perceiueth how it is rauiſhed with the loue of thinges vnſeene.

Let the ſame my Spirit take the wings of the Eagles *e*, let it flye, and not bee wearie, let e Eſa. 40 31.

it flee, and neuer faint, vntill it come vnto the place whereas thine honour dwelleth *f*, euen vnto thy throne of grace, there at the table, where the supernal Citizens doe repast, to be fedde from thine eyes in green pasture *g*, by the still water. Be thou our ioy *h*, our hope *i*, our saluation *k*, and redemption *l*.

f psa. 26. 1
g psa. 23. 2
h Re. 1. 13
i 1 Tim. 1
k Ho. 13. 9
l Esa. 44. 4

Thou which heereafter wilt bee our reward, bee thou our comfort.

Let my soule euermore seeke thee, & grant that neuer it may cease to seeke, Amen.

Chap. 4.

The miserable estate of that soule which neuer loueth our Lord and Sauiour Christ, nor seeketh after him.

WOe to the wretched soule which neither seeketh, nor loueth Christ: such

a soule abideth both dry and miserable.

He loseth his life time, that loueth not thee, O God. And he that would liue, but not to serue thee, is doubtless nothing, and so to be accounted.

Hee which refuseth to liue to thee, is already dead: & he that sauoreth not of heauenly wisedome is a very foole *a*.

a 1 Co. 1. 27

O most gratious GOD, into thine hand I do commend, render and yeeld my selfe, through whom I both am *b*, liue *c*, and haue vnderstanding *d*.

b Gen. 1. 26
c Act. 17. 26
d Iam. 1. 17

In thee do I repose my whole trust, confidence & hope, thorough whom I shall rise againe *e*, liue *f*, and rest.

e Ioh. 1. 25
f Ioh. 14. 6

Thee doe I long for, thee doe I loue, thee doe I worship with whome I shall euerlastingly abide, reigne, and be blessed *g*.

g Reu. 21. 4

The soule which neither seeketh nor loueth thee, is a friend

h Mar.6.24 of the vvorld h, the slaue of sin subiect to all maner wickednes, neuer quiet, at no time secure.

Therfore merciful Sauiour, as for my minde, let it attend on thee; my pilgrimage, let it bee toward thee; and mine heart, let it euen burne with the loue of thee.

Let my soule rest on thee, my God, let it I say, deepely meditate of thee, let it sing out thy praises with ioy, and let this be my comfort in this mine exile.

Let the shadow of thy vvings bee a refuge for my soule from the parching heate of worldlie cogitations. Let mine heart, a verie great sea, swelling with vvaues trust in thee.

Thou vvhich aboundest with all good dainties, and art a most liberall bestower of supernall satietie, O God, giue thou food to the vvearied, gather the dispersed, deliuer the captiuated, amend

amend the parted.

Loe, he ſtandeth at the doore & knocketh: I therefore euen by the bowels of thy mercy, wherby thou the day ſpring from on high haſt viſited vs *i*, beſeech thee cõmand the doore to be opened to him which knocketh, that boldly hee may enter into thee, and reſt in thee, and bee refreſhed of thee, the heauenly bread. For thou art the bread *k*, and the wel of life *l*, thou art the light of euerlaſting clearneſs *m*: to conclude, thou art all things, whereof the righteous do liue, which loue thee.

i Luk.1.75

k Ioh.6.35
l Ioh.4.13
m Re.21.23

Chap.5.

A verie Chriſtian deſire of the ſoule after God.

O God, thou who art both the light of the harts *a* that ſee thee, and the life of the ſoules *b* that loue thee: and the

a Ioh.1.9
b Ioh.4.13

strength of the minds that seek thee, giue mee grace euermore to cleaue vnto thine holy loue.

O come, I pray thee, into mine heart, and make me drunk with the riuers of thy plea-
c Ps. 36. 8. sures c.

It shameth, and it irketh me at the very heart euen to suffer those things which are done in this wretched world.

The very sight of worldly vanities is a griefe vnto mee; & to heare of these transitory things it doth trouble me much.

Helpe mee, O Lord my God, and cause mine heart to reioyce in thee: come thou vnto mee that I may behold thee.

I am penned in this house of my soule, vntill thou come therinto, and make it wider. It is ruinous, O repaire the same.

Many things, I acknowledge and know are in it, which may offend thine eyes: but alas who can

can make it cleane; or vnto whom elſe beſide thee ſhould I cry for helpe?

Clenſe me ô Lord, from my ſecret faultes *d*, keepe thy ſeruant alſo from preſumptuous ſinnes. d pſa.19 12.13

Grant me grace, ô ſweet Chriſt, ô good Ieſu, giue mee grace, I beſeech thee, for thy loue and deſire ſake to lay off the heauie burden of carnall deſires, and earthly luſts *e*. e 1 Ioh.2 15

Let the ſoule ouer the fleſh; let reaſon ouer the ſoule; let thy grace ouer reaſon beare ſway; and make mee both in body & ſoule euermore to obey thy will *f*. f Mat.6.10

Grant that both mine heart & my tongue, & all my ſtrength, may extoll thy goodnes.

Enlarge mine vnderſtanding, & lift vp the eyes of mine heart, that my ſpirit with ſwift cogitation may attain vnto thee the euer-

g Heb. 1.1 euerlasting wisedom g, abiding aboue all things.

Loose me, I beseech thee, frō the fetters wherewithall I am fast bound: that leauing all these worldy things, I may hasten vnto thee, cleaue to thee alone, and thinke onely vpon thee.

Chap. 6.

The happinesse of that soule which is deliuered out of the earthly prison of the body.

O Happy is the soule, which loosed from the earthly
a phi. 1. 23 prison a, soareth without let vnto Heauen, which face to
b 1 Cor. 13 face beholdeth thee b, the most
Reu. 22. 4 gratious Lord, which is touched
c Reu. 7. 15 with no feare of death at all c, but triumpheth with an incorruptible crowne of perpetuall glory!

O quiet and secure is such a soule; and feareth now neither enemy

enemy nor death *d*.

Shee inioyeth thee her good Lord, whom long shee sought, and alwaie loued. d Re. 21.4

Now ioyned to the singing quire, shee soundeth out without ceasing vnto the praise of thy glory, ô Christ, her King, ô sweete Iesu, most melodious Psalmes she singeth of aye-lasting ioyfulnesse.

For shee is satisfied with thy fatnesse *e*, thou dost giue her drinke out of the riuer of thy pleasures. e psa. 36.8

Happy is the fellowship of supernall Citizens, & glorious is the solemnity of such as return vnto thee from the painfull toile of this pilgrimage *f*, vnto the wonderfull beauty, vnto the surpassing glory, vnto the excellencie of all comelinesse, where continually thy citizens, O Lorde, beholde thy face *g*. There nothing is heard to trou- f Heb. 11.13 g Re. 22.4

ble

h Re. 21.4 ble the minde *h*.

i Re. 5.8 What mirth *i*! what melody! what singing! what Psalmes be there sung without ceasing?

There the pleasant Organes doe sound out most heauenly hymnes, the blessed Angells most sweetely doe sing; and songs of rare excellencie are vttered out by the supernall Citizens, vnto the praise and glory of thy Name.

There is neither gall nor any bitternes in that blessed region

k Re. 21.4 *k*, For there is no wicked person

l Re. 21.27 *l*, nor any wickednes at all.

There is neither enemy to impugne, nor any inticement to offend.

m 1 Cor. 2.9 There is no lack *m*, no shame, no contention, no vpbraiding, no blaming, no feare, no vnquietnesse, no punishment: doubtfulnesse, violence, discord there is none.

But singular peace, and perfect

fect loue, and lasting triumphes and praising of God, and secure quietnes, which neuer shall haue end, and continuall ioy in the holy spirit there is.

Oh how happy should I bee did I heare those most comfortable songs of thy Citizens, and the sugred verses vttering forth with due reuerence the prayses of thy sacred Trinity.

But most singularly blessed should I bee, mighty I also with them, sing to my Lorde Iesu Christ one of the pleasant songs of Sion *n*. n Psa.137.3.

Chap. 7.

The blessed ioy of the heauenlie Paradise.

O Liuing life! O euerlasting life, & euerlastingly blessed wheras ioy is & no sorow *a*, rest is and no labour, honour is, and a Reu.7.16. Reu.21.4

no

no feare; vvealth is and no losse, health is and no sicknes, abundance and no want, life and no death, immortality and no corruption, happines and no miserie at all is.

Wheras all good things are in perfect loue, where sight is face vnto face *b*, where perfect knowledge in all men *c*, and all thinges are knowne: whereas Gods soueraigne goodnesse is perceiued, and the light enlightening is glorified of the saints. Where the present maiestie of God is beholden, and the mind of the beholders is filled continually with this meat of life.

b Re. 22.4
c 1 co. 13. 12

They see continually, and yet they desire to see: they desire without griefe, & without loathing they be satisfied.

Where the true sunne of righteousnes *d*, with the wonderfull shew of his beautifull beames, doth refresh all beholders, & so lighte-

d Re. 20. 23

lighteneth all the Cittizens of the celeſtiall country, that they do giue light, to wit, a light inlightened through God, a light ſhining more clearly, then doth either the ſunne at any time, or the ſtarres.

They do cleaue vnto the immortall Godhead, and thereby they become immortall, and vncorruptible, according to the promiſe of our Lord and Sauiour, Father, I will that they which thou haſt giuen mee, be with me, euen where I am, that they may behold my glory, that they all may bee one, as thou, O Father art in mee, and I in thee, euen that they alſo may be one in vs. e Ioh. 17. 24

Chap.

Chap. 8.
The glorious condition of the kingdom of heauen.

THe Kingdome of heauen, is a most happy kingdome,
aReu. 21.4 a Kingdome both immortall *a*,
bDan. 7.27 and euerlasting *b*.

There no times succeede by ages, neither night followeth
cReu. 1.4 after day *c*.

There the valiant soldier after battels fought, is adorned abundantly with vnspeakeable re-
d2 Ti. 4.7 wardes *d*: and crowned honourablie with an euerlasting crowne.

Oh that Christ of his diuine goodnes, hauing eas'd me of the heauie load of my sinnes, oh that he would bid me, euen the baseſt of all his seruants, to lay
ePhil. 1.23 off the burthen of the flesh *e*,
fReu. 7.10 that I might to my comfort *f*, passe ouer vnto the euerlasting ioyes

ioyes of thy citie, bee admitted into the fellowſhip of the Saints aboue *g*: attend vpon the Maieſty of the Creator, with the bleſſed ſpirits: behold the countenance of God *h*, bee neuer touched any more with feare of death *i*: but reioyce ſecurely for the immortality attained *k*; & ioyned to him which knoweth all things *l*, might forgoe all blinde ignorance *m*, and neither make account of earthly things, nor vouchſafe either to beholde, or to remember this vale of teares any more, where as the labourſom life *n*, the corruptible life *o*, the life repleniſhed with all manner bitternes, is *p*, ſuch a life as is the Lady of euills, the handmaide of diuels. The which both humors puffe vp, and ſorrowes pluck down, heat withereth, and illayres infect, which both much eating maketh purſie, & much faſting maketh

g Reu. 5.2
h 1 cor. 13 12
i Re. 21.4
k 1 cor. 15 55
l Ec. 25.19
m 2 cor. 13.13
n Iob 7.1
o pſ. 102.21
p Iob 14.1

maketh leane.

Which by mirth is looſed, & by ſadnes conſumed: by care is ſhortned, and by ſecurity dulled: by riches made proud, and by pouerty ouerthrowne: by youth exalted, & by age bowed. Which is both by ſickneſſe broken, & by ſadnes depreſſed: which both the diuell intrappeth by his ſnares, & the world deceiueth by flattery, and the fleſh deſtroyeth by filthy pleaſure.

Whereby the ſoule is made blinde, and the whole man diſtempered.

And after theſe ſo many, and ſo great euils, ſucceedeth raging death, which bringeth vaine delights vnto ſuch an end, that when they are once gone, they are as quite forgotten, as if they had neuer been at all.

Chap.

Chap. 9.
How God after much trouble, doth comfort the pensiue soule.

BVT what praise, or what thankes may we render *a* to thy goodnes, O God who ceaseth not for all this, by thy gratious visitation, to comfort vs amids so great wretchednes of our mortality! a psl.116.22

VVhile I dread much to die, while I consider the multitude of my sinnes, while I doe feare thy heauie iudgement, while I call to minde the houre of death, and am agast at the horrible paines of hell, while I wot not how precisely, and how strictly thou wilt weigh my deedes, and I am vtterly ignorant how I shall end my life, and ponder many other things in mine heart, loe, of thy wonted

ted goodnes, O Lord my God thou art present to comfort mee wretch, repleniſhed with much ſorrow, and from theſe pitious complaints and cryings, thou carrieſt my penſiue and troubled vnderſtanding ouer ſteepe hills, vnto the beddes of ſweet ſpices, and makeſt me to reſt in greene paſtures *b*, by the riuers of ſweet vvaters, where thou prepareſt a table diuerſly furniſhed againſt my comming to refreſh my wearied ſpirites, and to comfort my ſorrowfull hart: & ſo refreſhed with thoſe dainties, I forget at the length my manifold miſeries; and exalted ouer the earth, I doe reſt my ſelfe in thee which art the true peace *c*.

b pſal. 23. 2

c phil. 4. 7.

Chap. 10.
A prayer for grace to loue God.

O Lord my God, I doe loue thee: and more and more I desire to loue thee.

Giue mee grace, O Lord my God *a*, who art fairer than the childrē of men *b*, giue me grace not only to desire thee, but also to loue thee, both as I would, and as I am bound.

Thou art vnmeasurable *c*, & therefore to bee loued without measure, especially of vs whom thou hast so loued *d*, so saued *e*, for whose sake thou hast done such and so great things.

O loue, which burnest alway and neuer goest out, O sweet Christ, O good Iesu, O my God who art loue it selfe *f*, set mee wholy on fire with thy fire, with the loue of thee, with thy sweetnesse

a Ps. 7. 1
b Ps. 45. 8
c Iob. 13. 8
d Ioh. 3. 16
e Pet. 2. 22
f 1 Ioh. 4. 8

nesse, with hartie affection toward thee, with a desire of thee, with godly charitie, with godly kindnes and sweetnesse, with goly delectation and concupiscence, the which is holy and good, and chaste and pure; that beeing throughly repleniſhed with the sweetnes of thy loue, & altogether purged from the grosse vapors of earthly cogitations by the fire of diuine charitie, I may loue thee, most sweet, and most louely Lord, with all mine heart, with all my soule, with all my strength, & with al my mind *g*; & that with much sorrow of heart, and plentifull teares of the eyes, with much feare and trembling *h*, hauing thee in such wise both in mine heart, and in my mouth, that no strange loues may finde roome within me.

g Deut. 6. 5

h Phi. 2. 12

Chap.

Chap. 11.

A prayer for grace both duely to thanke God for our redemption, & worthily to approche vnto the holy table.

O Christ my Sauiour, who art of all the faireſt *a*, thorough the ſhedding of thy pretious bloud, wherewithall wee be redeemed *b*; I hũbly beſeech thee, giue me grace vnfainedly to repent, & hartily to bewaile my ſins, eſpecially at ſuch times when I offer prayers vnto thee, when I ſing foorth thy praiſes; when I cal into mind the miſtery of our redemption *c*, a manifeſt argument of thy mercie to man-wards: when I am at the holy Table, though vnwoorthy to approach thereunto, deſiring to participate of that wonderfull, and heauenly, and reuerend Sacrament which thou O lord

a Pſ 45.2

b 1 pet. 1 18

c 1 Ti. 3. 16

d Heb. 2. 26 my God the vnspotted Priest *d*, didst institute and command to
e Luk. 22. 19 bee receiued *e* in remembrance of thy loue, to wit of thy death
f 1 Cor. 11. 26 *f*, and passion for our saluation, and for the strengthning of our daily weakenesse.

Let my minde at such mysteries bee confirmed with the sweetnesse of thy spirituall presence: let it behold thee with the eyes of faith, and reioyce in thy sight.

O sweet Christ, O good Iesu, who art both the fire burning alwaies, and the loue enflamed euermore: the euerlasting and neuer wasting light *g*, and the
g Reu. 21. 23 bread of life *h*, feeding vs, and yet neuer diminished, and eaten of daily, and yet continually
h Ioh. 6. 35 48 abiding whole.

Shine thou vpon me, and set mee on fire, inlighten and sanctifie me: purge my vessell from the dregs of malice, fill mee of thy

thy grace & keepe me full, that I may eate the meat of thy fleſh vnto the ſaluation of my ſoule, that feeding vpon thee, I may liue of thee; and through thee, I may attaine vnto thee, & reſt in thee, Amen.

Chap. 12.

A zealous prayer for grace to meditate deepely vpon the goodneſſe of God.

O Sweet loue, & louely ſweetnes, let my ſtomacke digeſt thee, and with the nectar of thy loue be all my bowels filled; & let mine heart vtter forth good matter *a*. a pſa.45.1

O my God, who art charitie it ſelfe *b*, the delectable honie, the ſnowy milke, and the foode of the ſtrong, make me to grow vp in thee, that thou with a ſound palate maiſt be taſted of me. Thou art my life *c*, whereby I do liue *d*, the hope whereunto I truſt *e*: and the glory which I deſire b 1 Ioh.4.8 c Ioh.14.6 d Act.17.28 e 1 Ti.1.1.

desire to attaine *f*.

f Colo. 3. 3 Guide thou mine heart, rule thou my mind, direct mine vnderstanding, erect my loue, cheere vp my soule, and quench thou the thirst of my Spirit, which longeth after thee, with thine heauenly riuers.

Let the tumultuous cogitations of the flesh hold their peace I beseech thee: let earthly, and worldly fantasies be still: let all dreames, and vaine reuelations, let euery tongue, euery signe, & what else socuer doth vanish away, be silent.

Yea, let mine owne soule also bee dum too; & ouerpass it self, not by thinking on it selfe, but vpon thee my GOD: because thou art indeed all my hope and confidence *g*.

g 1 Ti. 1. 1

For in thee our most gracious and kind & mercifull Lord, and god, Iesus Christ, each of vs hath a portiō both of bloud & flesh *h*.

h Eph. 5. 30.

There

Therefore where a peece of my ſelfe doth reign, there I beleeue I doe reigne: where my bloud hath dominion, there I truſt I haue dominion; where my fleſh is glorified, there I knowe I am glorious.

And although I am yet a ſinner, yet I doubt no whit of this participation of grace: although my ſins doe hinder me, yet my ſubſtance doth require it: and although mine owne offences doe exclude mee, yet the communion of nature doth not expell mee.

Chap. 13.

A thankeſgiuing vnto GOD for the incarnation of his deere Son to ſaue man.

FOR the Lord is not ſo vnkinde, that hee can hate his owne fleſh *a*, his owne members, his owne bowels. a Eph. 5. 29

Surely I might vtterly deſ-

paire, in respect of mine outragious offences, and infinite sins which I haue both committed, and daily doe commit both in heart, word and deed, & by all meanes whereby the frailty of man may transgresse, had not thy word, O my God bin made
b Ioh. 1. 14 flesh *b* and dwelled among vs.

But now I dare not despaire, because he hauing shown himselfe obedient to thee vnto the death, euen the death of the
c phil. 2. 8 crosse *c*, hath taken away *d* the
d Col. 2. 14 hand writing of our sinnes, and fastening it vpon the Crosse, hath crucified both sinne and death.

In him therefore who sitteth at thy right hand, and maketh
e Ro. 8. 34. request also for vs *e*, I take heart againe.

f 1 Ti. 1. 1. Through mine hope *f*, in whō
g Eph. 2. 5. wee are quickned *g*, and raised, and sit together in the heauenly places, I desire to come vnto thee

thee. To thee bee praise *h*, to thee glory, to thee honour, to thee thanks. Amen. h Reu.19.1

Chap.14.

The more God is thought vpon, the more louely he seemeth.

OMost gratious Lord God, who hast so loued *a* and saued vs *b*, so quickned *c*, and glorified vs *d*; O most gratious lord, how sweete is thy remẽbrance! The more I thinke on thee, the sweeter thou seemest, and the more amiable in mine eyes. a Ioh.3.16 b 1.pet.1.18 cEphes.2.5 d Ro.8.30

Therefore thy good things do much delight mee; and vncessantly doe I couet, with a pure sight of the heart *e*, and with the sweete affection of godly loue, as farre forth as I am able in the place of my pilgrimage, and so long as I carry these fraile members about me, to desire, and to think vpon thy wonderfull loue e Mat.5.8

and beauty.

For I am wounded with the dart of thy loue; I do burne exceedingly with desire of thee; I couet long to be vvith thee *f*, to behold thee is all my desire.

f phil.2.23

And therfore I will stand vpon my gard, and with watchfull eyes I wil sing with the spirit *g*, and I will sing vvith the vnderstanding also, and vvith all my strength too.

g 1 Co.14.25

h Iob.10.8 I vvil praise thee my Maker *h*, & renewer, I vvil pierce the heauens vvith mine heart, & in desire I vvil be vvith thee, so as my body onely shall be in this miserable vvorld; but in thought, & in mind, and in desire I vvill be vvhere thou art; & vvhere thou my riche *k*, and incomparable, and much desired treasure art, there shall mine heart bee also *l*.

i Col.3.2

k Mat.13 44

l Mat.6.21

But loe, O most gratious and mercifull God, mine hart is not able to consider the glorie of thine

thine infinite goodnes and mercie. For thine honour, thy beautie, thy ſtrength, thy glorie, magdificence, Maieſtie and loue, exceed all ſenſe *m* of mans vnderſtanding; euen as the curteſie of thine eternall loue, whereby thou giueſt to ſuch the adoption of ſonnes *n*, & ioyneſt them to thy ſelfe, whom thou haſt created *o*, is ineſtimable.

m Phil. 4.7

n Ro. 8.15

o Gen.1.26

Chap. 15.

How troubles in this world are nothing anſwerables to the ioyes in heauen.

O My ſoule, were wee euerie day to indure torments, and to ſuffer the paines of hel a long ſpace, if we wold behold Chriſt in his glory, and bee ioyned to his Saints; were it not meete that wee ſuffered all kind of aduerſity *a*, to attaine vnto the participation of ſuch felicity, & of ſo great glorie!

a Ro. 18.18

Let the diuells then lie in wait and prepare their tentations; let fastings breake the bodie; let hard apparell bring downe the flesh, let labours grieue, watchings drie vp, let this man crie out vpon mee, let him or them disquiet me, let cold benumme, the consciente murmur, heate parch me.

Let mine head ake, my breast burne, my stomack swell, my countenance become pale, let euery part of mee bee weakned.

Let my life wast in heauinesse b Psa.3.10 *b*, and my yeares with mourning.

Let rottennesse enter into my c 1co.2.19 bones, *c*, and let mee tremble in my selfe, so I may rest in the day of trouble, and ascend vp vnto the saints of God.

For how singular shal the glo- d Heb.3.16 ry of the righteous be *d*! how great the ioy of all the saints, when each of their faces shall shine

shine as the Sunne *e*! when the Lord shall begin to sort his people into sundry degrees in the kingdome of his father, and according to each mans deserts and works *f*, as hee hath promised, render his rewards, euen celestiall for earthly *g*, eternall for transitory, and great things for very trifles!

e Mat. 13. 43

f Rom. 2. 6

g Mat. 25. 34.

Doubtlesse there shall be store of happinesse, whē the Lord shal bring his Saints to the contemplation of his fathers glory *h*, & make them to sitte together in heauenly places, that God may be all in all.

h 1 cor. 13 21.

Chap. 16.

Of the kingdome of heauen, and how it may be attained.

O Happy ioyfulnesse, and ioyfull happinesse, to see the Saints, to be with the Saints, to be a Saint to behold God *a*, and to

a Mat. 13 13.

to inioy God from euerlaſting to euerlaſting. Heereupon let vs earneſtly muſe: theſe things let vs heartily deſire, the ſooner to come to their happy ſtate.

Askeſt thou how this may be done; or by what merites or meanes? Liſten, O man. This matter conſiſteth in the power of the worker, for the Kingdom of God ſuffereth violence *b*.

b Mat. 11. 1

The kingdome of heauen, O man, asketh none other price, but thy ſelfe, it is worth ſo much as thou art thy ſelfe. Giue thy ſelfe, and thou ſhalt haue that.

What art thou troubled about the price? Chriſt hath giuen himſelfe *c*, that hee might purchaſe thee a kingdome to God euen the father *d*.

c 1 Pet. 1. 8
d 1 cor. 15 24.

So giue thou thy ſelfe, that thou maiſt be his kingdom, and let not ſinne reigne in thy mortall body *e*, but the ſpirit to the attainement of life.

e Ro. 6. 11

Chap.

Chap. 17.

What Paradiſe is, and the ioyes thereof.

NOw my ſoule, returne wee vnto the celeſtiall citie wherein we be written *a*, and of which we be members. For as citizens with the Saints *b*, and of the houſhold of God, and as the heires of God *c*, and heires annexed with Chriſt, let vs call to minde, as wee are able, the happy ſtate of our citie.

a Reu.2.12

b Eph.2.12

c Ro.8.17.

Say wee therefore with the Prophet, Glorious things are ſpoken of thee *d*, ô citie of God: they which dwell in thee are like ſuch as ſing. It is faire in ſituation, euen the ioy of the whole earth *e*.

d pſa.87.3

e pſa.48.2

There is neither age, nor the miſery of age in thee; in thee there is no maimed, nor lame, no crooked, nor deformed perſon; for all doe meete together

vnto

fEph.4.12 vnto a perfect man *f*, and vnto the measure of the age of the fulnes of Christ.

Then what happier thing can there bee than this life, where neither pouerty is to be feared,

gReu.21.4 nor sickness *g* to weaken! where no hurt is done, and no man will either be angry or enuious.

Where there is no burning concupiscence; no desire of meat; no suing for honour and preferment.

Where wee shall be out of all feare of the diuel, of his traps, & of damnation.

hReu.21.4 Where neither body nor soule shall die *h*, and a ioyfull & immortall life is.

Where no euills at all, no discord shal be, but all things well, all things at quiet: because the harts of all the Saints shall wish and will one thing.

Where peace and mirth doe possesse all, all things are as they

should

shoulde be, and at a good stay.

Where continually light shall bee, not such a light as we now enioy, but so much clearer, as it is more blessed. For that Cittie as wee read, hath no need of the sunne, neither of the moone to shine in it *i*, for the glory of God shall inlighten it, and the Lambe is the light of it. i Reu.21.4

Where the Saints shall shine as the starres for euer & euer *k*, and they that turne many vnto righteousnes, as the brightnes of the firmament. k Dan.12.3

So that no night shal be there *l*, no darknes there, no gathering together of cloudes there, no complaining there, either of parching heate, or of nipping cold. l Re.21.25

But such a temperature of all things there shall be, as eie hath not seene *m*, neither earth hath heard, nor at any time hath come into the heart of any man, m 1co,2.9

they

they onely excepted, who are found woorthie to enioy that happines, whose names bee
n Re. 22 27 written it the booke of life *n*.

Notwithstanding, a greater happines then all this is, to be ioyned to the quiers of Angells and of Archangels, & of all the celestiall powers: to behold the Patriarches and the prophets: to see the Apostles of Christ, & all the Saints, and our Parents also.

This is a great glory: but the greatest of all is, to behold God
o 1 Co. 13. 12 himselfe face to face *o*, to see the incomprehensible light.

The superexcellent glory shal bee, when wee see God himselfe, & when we shall both see and inioy him in our selues too,

of which sight there
shall be none
end.

Chap.

Chap. 18.

That vvee cannot please God but through loue.

THE Soule beeing godlie through the image of God *a*, & glorious thorough his likenesse, hath in it of God whereby it may be warned alwaies either to stand with him, or to turne vnto him, if shee be mooued with he affections. aGen.1.26 Col.3.10

And hath not only whence to take heart again, through hope of pardon and mercie, but also whence boldly to aspire vnto the mariage of the Word *b*, and to enter into the couenant of fellowshippe with God, and to beare the pleasant yoke of amitie with the king of Angels. bMat.22.2

All this worketh loue, if the soule shew herselfe like to God in will, as shee is to him by nature, louing as shee is beloued *c*. For of all the motions, sense, and cIoh.3.16

& afflictions of the minde, loue onely it is, whereby man may, though not fully satisfie the loue of God, yet answere in a sort his good will.

When loue once commeth, it draweth vnto it, & captiueth all other affections. Loue sufficeth of it self, pleaseth of it self, and for it selfe.

Loue is the merit, the reward, the cause, the fruit, the vse. For by loue wee are conioyned to God *d*.

d 1 co. 13. 1

Loue maketh one Spirit of two; Loue maketh to will, and to nill one thing. Loue maketh first to frame our maners, afterward to cõsider things that are as though they were not, and thirdly with a pure sight of the heart *e*, to behold heauenly, and spirituall things.

e Mat. 5. 8

Through loue, first honest things are well handled in the world; secondly, honest things of

of the world are despised *f*, and last of all, the secrets of God are seene and beholden *g*.

f Phi. 3.8

g 1 cor. 13 13.

Chap. 19.

How GOD requireth some thing of vs like himselfe.

GOD the Father is charity *a*, God the Son is louingnesse, God the holy Ghost is the loue of the Father, and of the Sonne.

a 1 Ioh. 4.8

This charity, and this loue requireth a like thing in vs, euen loue againe, whereby wee may bee linked and ioyned to God, as it were by some alliance of kindred.

Loue is ignorant what dignitie meaneth, knoweth no reuerence.

He that loueth, approacheth boldly vnto God, and speaketh familiarly to him without feare and stopping.

He that loueth not, liueth not; but

but hee that loueth, looketh euermore vpon God whō he loueth, whom he desireth, vpon whom hee thinketh, in whom he delighteth, vpon whom he feedeth, in whom he groweth.

A man so deuout, doth euermore so sing, and so read, and so circumspectly, and vvarily behaue himselfe in all his actions, as if God were, as indeede he is, alway present before his eyes *b*.

b Eccl. 33. 19.

Hee so praieth, as if hee were taken vp and presented before the face of GOD in his maiesticall throne, whereas thousand thousands minister to him *c*, and ten thousand thousands stand before him.

c Dan. 7. 10

The soule which hee visiteth with loue, awakeneth him that sleepeth: it nourisheth, and mollifieth the soule, and woundeth his hart.

It inlighteneth darke things,

it

it vnlocketh things ſhut vp: it inflameth colde things, it mitigateth the froward, angry, and impatient minde.

It chaſeth away vices: bridleth carnall affections: amendeth manners: reformeth and renueth the minde, and reſtrayneth the light motions and actions of ſlippery youth.

All theſe things loue worketh when it is preſent: but when it is wanting, the ſoule beginneth to droope, euen as the boiling caudron doth, whē fire is taken from vnder the ſame.

Chap. 20.

Of the boldneſſe of the ſoule that loueth God.

LOue doubtleſſe is a great thing: by it the ſoule of her ſelfe doth boldly approach vnto God, & cleaueth conſtantly vnto him.

The ſoule that loueth, asketh que-

queſtions of God familiarly, and conſulteth with him in all matters.

She can think of nothing, and ſpeake of nothing beſide God, all other things ſhe lotheth, and contemneth *a*.

a Mat. 6. 24

Whatſoeuer ſhe mindeth, and whatſoeuer ſhee ſpeaketh, it ſauoreth of loue, and ſmelleth of loue, ſo wholly hath the loue of God won her vnto him.

Hee that would haue the knowledge of GOD, let him loue. In vaine doth he giue himſelfe either to read, or to ſtudie, or to preach, or to pray, that loueth not *b*.

b 1 cor. 1. 2

The loue of God engendreth the loue of the ſoule, & maketh her to harken vnto it ſelfe.

God loueth, becauſe he wold be loued againe. When hee loueth, he would be loued, knowing that through loue they are bleſſed which loue him.

The

The louing ſoule renounceth all her own affections, & wholly giueth herſelfe to loue, that in rendering loue for loue, ſhee may anſwere the loue ſhee hath found: & when ſhee hath loued what ſhee can, yet what is it vnto the euerlaſting ſtreame of that heauenly fountaine?

For loue and the louer, the ſoule and God, the creator and the creature meet not alike together; yet if man with all his heart wholly doth loue thee, O God, there lacketh nothing where all is.

Let not the ſoule then feare which loueth: but the ſoule ſhake and tremble that loueth not.

The louing ſoule is caried with deſire, and drawne with longing, ſhe diſſembleth her deſerts, ſhutteth her eyes from the maeſtie of God; openeth them to pleaſure, repoſing her truſt in

thy

thy saluation, and confidently reioycing therein.

Through loue the soule withdraweth herselfe, and departeth from the bodily senses; to the end that feeling God, she may haue no feeling of her selfe.

Which falleth out when the minde allured by an vnspeakable sweetnesse of God stealeth away from her selfe, yea is rauished & slippeth away, the better to enioy GOD at her full pleasure. And this pleasure surpasseth all pleasure, where it is of continuance.

Of loue springeth familiaritie, of familiarity boldnes, of boldnes taste, of tasting hunger.

The soule which the loue of God hath touched, can thinke none other thing, & desire nothing else, but with often sighes saith, as the Hart braieth for the riuers of water c: so panteth my soule after thee, O God.

c Psa. 41 1

Chap.

Chap. 21.

The singular loue of God to man-ward.

THrough loue God himselfe came vnto men *a*, came into men, was made man *b*.

Through loue, the inuisible God became like vnto his seruants *c*. Through loue, he was wounded for our trangressions *d*.

In those wounds of our Sauiour, sure & safe rest is for weaklings and sinners. There I dwell without care, his bowels of mercy are laid open to my sight through his wounds.

Whatsoeuer I lack of my self, that I doe boldly take out of the bowels of my Lorde: For his mercies abound, & there want no holes for them to issue out by.

Through the holes of the bodie, I behold the secrets of the

a Ioh. 3. 19
b Ioh. 1. 14
c Phil. 2. 17 Mat. 20. 28
d Esa. 53. 3

heart: I see the great mystery of
e 1 Ti. 3. 16 godlines *e*, and the bowelles of
f Luk. 1. 71 the mercy of our God *f*, where-
by the day-spring from an high
hath visited vs, are open to mine
eyes.

The wounds of Iesu Christ are full of mercy, full of clemency, full of sweetnes, and loue.

They boared his handes and
g Lu. 14. 63 his feete *g*, and pierced his side
h Iohn 18. with a speare *h*.
34 By these holes I may taste,
i Ps. 34. 8 how gratious the Lord is *i*: for
doubtlesse the Lord is good &
k ps. 86. 5 mercifull *k*, & of great kindnes
to all which call vpon him in
l Psam. truth *l*, yea to al which cal vpon
m Esa. 55. 6 him *m*, but especially to such as
n Exo. 20. 6 loue him *n*.

Great redemption is giuen vs through the wounds of our
o 1 pet. 1. 18 Sauiour Christ *o* great goodnes, much grace, and all vertues perfectly.

Chap.

Chap. 22.

The refuge of a Christian in the time of temptation.

VVHen I am tempted with any filthy cogitation, I run forthwith vnto the wounds of Christ: vvhen my flesh subdueth me, I rise againe through the recordation of my Lord his wounds: when the diuel layeth snares to entrap mee, I doe flie vnto the tender mercy of my Lord, and he leaueth me.

If burning lust doe inflame me, it is quenched through the culling of the woundes of our Lord *a*, the Son of God *b*, into minde.

a Col. 1.2.
b Math. 16 19 Luk. 1. 35.

In all extremities I can finde none so good a remedie as the wounds of Christ.

In them I sleepe securely, and rest without feare. Christ hath died for vs *c*.

c Rom. 5.6 1 cor. 15 3

Nothing is so bitter vnto the

death, but may by the death of my Lord be holpen.

His death is my merit, my refuge, saluation, life and resurrection *d*. The Lords mercy is my merit.

d Ioh. 11 25

I cannot lacke merits, so long as the Lord of mercies is with me. And if great is the Lordes mercie *e*, doubtlesse great are my merits.

e psa. 86. 5

The more able hee is to saue, the lesse care doe I take.

Chap. 23.

Speciall medicines against sinne and despaire.

GReatly haue I sinned, O Lord, & my conscience accuseth me of manifold offences, yet do I not despaire. For where sinne abounded *a*, grace abounded much more.

a Ro. 5. 20

He that in cõsideration of his haynous wickednes dooth despaire, denieth God to be a mercifull

cifull God.

He greatly defaceth the glory of God, which doubteth of his mercy, and as much as in him is, denieth God to haue loue *b*, truth *c*, & power in him *d*, wherin all my hope consisteth (to wit, in the loue of his adoption *e*, in the truth of his promise *f*, & in the power of his redemption *g*.) Then let the foolish cogitation murmure as much as it will, saying, who art thou, how great is that glory, and by what merits hopest thou to obtaine the same? And I will boldlie make this answere; I knowe whom I giue credit vnto, for of his tender loue he hath adopted me for his son *h*, who is both of his promise true *i*, & also mightie in performance, and he may doe what he will *k*.

b Ioh. 3.16
c psl.86.15.
d Gen. 35. 11.
e Ro.8.15.
f Ro.4.16
g 1 pe.1.18
h gal.4.28
i Ioh. 3.33
k Ecc.46.6

The multitude of my sinnes 2 cor. 1.18 cannot dismay me, if the death of Christ come into my minde;

for my sinnes are not able to ouermatch his mercy.

The nailes and the speare doe cry out vnto mee, that I am reconciled to Christ, if I loue him heartily.

Longinus with his speare hath opened to mee the side of Christ *l*, and I am gone in, & rest there quietly.

l Ioh.19.34

He that feareth, let him loue. For perfect loue casteth out feare *m*.

m 1 Ioh.4 18.

There is no such remedie against the heate of lust, as the death of my Redeemer.

Hee stretched out his armes vpon the crosse and held out his hands *n*, to shew how hee is readie to imbrace the penitent sinners.

n Mat.27 53

Betweene those armes of my Sauiour, I both wish to liue, and desire to die. There will I sing without care, I will magnifie thee, ô Lord, for thou hast exalted

ted me *o*, and haſt not made my foes to reioyce ouer mee. o Pſa.30.1.

Our Sauiour bowed his head *p* and gaue vp the Ghoſt, euen to kiſſe his beloued. And ſo often doe wee kiſſe God, as wee are pricked at the heart with the loue of him. p Ioh.19.3

Chap.24.

A zealous meditation to moue vnto the loue of God.

OMy Soule, thou which art endued with the Image of GOD *a*, redeemed with the bloud of Chriſt *b*, betrothed through faith *c*, endued with the Spirit *d*, adorned with vertues, and counted with the Angels. a Gen.1.26 Col.3.10 b 1 pet.1.18 c 2 co.11.2 b Rom.8.6

Loue thou him who hath ſo loued thee; care thou for him, who hath a care of thee *f*, ſeeke thou him who ſeeketh thee. e Lu.20.36 f 1 Pet.5.7

Loue thy louer, of whom thou

g 1Ioh 4.7 art loued *g*, who in louing hath
h 1 Ioh.4. 19 preuented thee *h*, who is the cause of thy loue. Hee is the
i Iam.1.17 merit, he the reward, hee the fruit, the vse, and the end.

Be thou careful with the carefull, be thou at leisure with him that hath leisure; cleane with the cleane: and holy with the holy.

As thou offerest thy self in the presence of God, so will he appeare in thy sight.

k Psa.86.1 A good and merciful God, of great kindnes *k*, requireth such as are good and mercifull, and louing, and humble and kind.

l Psal.40 Loue thou him who hath brought thee out of the horrible pit *l*, out of the miery clay.

Choose him for thy friend before all friendes, who when all things shall faile, will keepe his
m Ioh. 13. 1 faith *m*.

In the day of thy buriall, when all thy friends will depart from thee,

thee, hee will not forsake thee *n*; but protect thee from the roaring of them that bee ready to deuour *o*, and conduct thee through an vnknowne country and bring thee vnto the streets of supernall Sion, & there place thee with the Angelles before the face of his maiestie *p*, where thou shalt heare that angelicall musicke, Holy, holy, holy *q*.

There is the song of mirth *r*, the voice of ioy and welfare, and thanksgiuing, and prayssing, and Halleluiah for euer & euer.

There is perfect felicity, excellent glory, surpassing ioy, & all good things *s*.

O my soule sigh hartily, and earnestly desire to attaine vnto that supernall city, whereof such glorious thinges are spoken *t*: in which whoso dwell, are all-euen like such as triumph with ioy.

Through loue thou maist ascend.

n Psl. 37. 28

o Eccl. 51. 5

p Reu. 22. 4

q E.ay 6. 3

r Reue. 5. 9

Reue. 14. 3

s 1 Cor. 2. 9

t Psa. 37. 3

cend. To the louer nothing is hard, nothing impossible.

The soule that loueth doth oftentimes ascende, and boldlie runneth about the streets of celestiall Hierusalem, visiting the Patriarchs and Prophets, saluting the Apostles, wondring at the armies of Martyrs, & Confessors, & beholding the flocks of Virgins.

Heauen and earth, and all things in them contained, doe call vpon mee continually to loue my Lord God.

Chap. 25.

Of true knowledge what it is.

WHat is the knowledge of the truth? it is first to know thy selfe, and that thou both studie to bee such as thou oughtest to be, and also amend that which is to bee reformed. Secondly, it isto know & loue thy

thy maker; for this is all mans happineſſe.

Conſider therefore how vnſpeakable the loue of God is to man-ward. He created vs of nothing *b*, and whatſoeuer wee haue, he gaue the ſame *c*.

b Gen. 3.5.
c 1 cor. 4.7

But forſomuch as wee loued the gift more then the giuer, the creature then the creator *d*, wee fell into the ſnares of Satan, and became his bondſlaues *e*.

d Gen. 3.6
e Ro. 16, 6.

Neuertheleſs, God of his great loue, ſent his owne ſonne *f*, to redeeme ſeruants *g*, and ſent alſo the holy Ghoſt, whereby he made ſeruants his ſonnes by adoption *h*.

f Ioh. 3. 19
g Rom. 8. 3
h Gal. 4. 6

Hee gaue his ſonne for a ranſome *i*; the Holy Ghoſt for a pledge of his loue *k*, and reſerueth himſelfe whole for the inheritance of adoption *l*.

i 1 Pet. 1. 18
k 2 co. 1. 22
l Ro. 8. 17

And thus God, as hee is verie gracious & mercifull *m*, of his good wil and loue to mankind-ward,

m Ioh. 1. 14

ward, beſtoweth not his goods onelie, but himſelfe alſo to redeeme man, and that not ſo much for his owne ſake, as for mans behoofe.

That men might be borne of God, God firſt was borne of man.

Now, what hart is ſo flintie, but will be ſoftened by this loue of God, ſo preuenting man *n*?

n 1 Ioh. 4. 19

O vehement loue, that God for mans cauſe can vouchſafe to become man *o*!

o Mat. 1. 21

Who can hate man, whoſe nature and likenes hee beholdeth in the humanitie of God!

Doubtleſs, whoſo loueth not man, hateth God, & ſo abideth in death *p*.

p 1 Ioh. 3 14.

For GOD became man for mans ſake *q*, that he might be a redeemer *r*, as hee was before a creator *ſ*: and that man not only might be ranſomed through riches, but alſo loue him the more

q Lu. 1, 31.
r 1 pe. 1. 18
ſ Iohn 1. 2. Heb. 1. 2

more entirely.

God appeared in the ſimilitude of ſinfull fleſh *t*, that each ſenſe of man might bee made bleſſed in him, and as well the eye of the heart be renewed in his diuinitie, as the eye of the body in his humanitie; that whether it goe in, or out, mans nature which he hath created, *u* might in it find comfort and refreſhment.

t Ro.8.23.

u Ge. 1.26

Chap. 26.

What the ſending of the holy Spirit worketh in vs.

FOr our Sauiour came into the world *a*, and was crucified, and put vnto death for our ſakes *b*, that hee might through his death *c*, deſtroy him that had the power of death, that is, the diuell.

a Luk.2.11

b Rom.5.6

c Heb.2.14

And ſeeing the grapes of his fleſh were caried vnto the wine preſſe of the croſſe, & the pleaſant

ſant wine of his diuinitie began to ſpout foorth; the holy Spirit was ſent to make ready mens hearts, that new wine might be put into new veſſels *d*, & to ſee firſt that they were cleane, leaſt otherwiſe they marred that which ſhould be poured in; & then that they were well hooped that they leaked not: I meane that they were cleanſed from the delight of wickednes; and hooped to keepe out the delight of vanitie.

d Mat. 9. 17.

For that which good is could not enter, till that which ill is were gone.

The delight in vvickedneſſe polluteth; and the delight in vanity ſheddeth.

The delight in wickedneſſe makes the veſſell to ſtinke, and the delight in vanitie makes it full of clefts.

Men delight in wickedneſſe when they loue ſinne; and they delight

delight in vanity, when they loue tranſitory things.

Then caſt away that which is euill, that you may taſte that which good is. Powre out bitternes, that you may bee repleniſhed with ſweetnes.

The holy Ghoſt is ioy, and loue: then caſt out the ſpirit of the diuell, and the ſpirit of this world, that you may be capable of the holy Ghoſt.

The ſpirit of the diuell worketh the delight of iniquity; and the ſpirit of the world, the delight of vanite. And theſe delights are euill, becauſe the one is ſinne of it ſelfe, and the other is an occaſion.

But when theſe euill ſpirits are throwne out, the ſpirit of God will come, and enter into the tabernacle of the heart, & work a good delight there *e*, euen a good loue, which ſhall expel the loue both of the world and of wickednes, e Ro. 14. 15

wickednes.

The loue of the world allureth and deceiueth *f*, the loue of sin defileth and bringeth vnto destruction *g*: but the loue of God inlightneth the mind *h*, clenseth the conscience *i*, reioyceth the heart *k*, and bringeth into the sight of God *l*.

f 1 Ioh. 2. 15
g Rom. 6. 3
h Rom. 5. 5
i 1 Cor. 13. 1
k Gal. 5. 22
l 1 Cor. 13 12

Chap. 27.

The effects of true loue.

HEe that loueth God vnfainedly, doth euermore think it long vntill hee come vnto GOD *a*, vntill hee leaue the world, vntill hee bee free from the corruption of the flesh *b*, his heart and affections are set on things aboue *c*, that hee may find the true peace *d*.

a Phil. 1. 27
b Ro. 7. 21
c Col. 3. 2
d Phil. 4. 7

Whether he sitteth, or walketh, or resteth, or whatsoeuer he doth, his heart is with God *e*.

e 1 cor. 10. 31

He exhorteth all men to loue God: he commendeth the loue of God to all men, and both in hart,

heart, in word, and by his conuerſation he ſheweth, both how ſweet the loue of God is, and how euill and ſowre the loue of the world.

He derideth the glorie, & reproueth the care of this world, & ſheweth what a fooliſh thing it is to put any confidence in tranſitory things *f*.

f Ioh. 2. 15

Hee wondereth at the blindnes of men, that they can loue; hee wondereth alſo that euerie man will not forſake theſe tranſitory & fleeting things of this world *g*.

g 1 Cor. 7. 31

He thinketh that what he ſauoureth, ſhould ſeeme ſweet to all men; what he loueth, ſhould like euery man, and what hee knoweth, euery man ſhould vnderſtand.

Much and oftentimes doth he muſe vpon God, and is ſweetly refreſhed through ſuch heauenly contemplation: and the oftener

oftener hee doth ſo, the greater is his ioy.

For verie comfortable is it alway euen to thinke vpon that which to loue and to commend is ſo delightfull to the mind.

Chap. 28.
What the true quietneſſe of the mind is.

VVIthout doubt the heart is then at reſt, vvhen thorough deſire it is whollie fixed vpon the loue of God: & deſireth nothing elſe, but with a certaine bleſſed ſweetneſſe is much delighted in that which it hath; and in delighting is made iocund.

And if at any time either by a vaine cogitation, or through worldly buſineſſe, it bee ſomewhat drawn away there-from, it haſteneth to returne thither with all ſpeed, deeming it a baniſhment to bee any where beſide

ſide. For, as euery moment, man may either enioy, or vſe the goodnes of GOD: ſo euery moment is man to thinke vpon GOD.

And therfore his offēce is not ſmall, who in praying is carried ſuddainly away from his ſight, as though he did neither heare nor behold.

Which is then done, vvhen man followeth his euil, and vnbrideled affections, and wherevnto the ſight of the minde is eaſily carried: preferring ſome vile creature before GOD, by muſing & thinking thereupon, oftener than vpon God, vvho daily is to be thought vpon as a Creator *a*, to be worſhipped as a Redeemer *b*, to bee expected as a Sauiour *c*, and to bee feared as a Iudge *d*.

a Iob 10.8
b Gal. 3.13
c phi. 3.20.
d Act. 10.1

Chap.

Chap. 29.

That vvhatsoeuer vvithdraweth the sight of the minde from God, is altogether to bee shunned and abhorred.

VVHosoeuer thou art that loueſt the world, looke afore hand, whither thou muſt go. The way which thou takeſt is the worſt way, and very dan-
a Mat.7.13 gerous *a*.

Wherefore, O man auoid by little and little thy worldly buſines,& withdraw thy ſelf a while from troubleſome cogitations.

Caſt away heauie cares, lay aſide grieuous diſtractions of the minde, finde ſome leaſure to ſerue God, and reſt thy ſelfe ſomewhat in him.

Enter into the chamber of thy
b Mat.6.6. minde *b*, exclude all things ſaue God, and what makes to the ſeeking of him: and the doore beeing

being ſhut, ſeeke him.

And with thine whole heart ſay vnto God, I ſeeke thy face, O Lord, I ſeek euen thy face.

Oh then, O Lord my God *c*, giue thou mine heart inſtructions, both where & how to ſeek thee: both where and how to finde thee. c pſal.7.12.

O Lord, if heer thou art not, where ſhall I ſeeke thee abſent? but if thou art euery where *d*, then why doe I not ſee thee preſent? But vndoubtedly thou dwelleſt in the light that none can attaine vnto *e*. d Eccl.23 18. Iere.23.24 e 1 Tim.6. 19

But how may I come vnto the light that cannot bee attained? Or who ſhall guide & conduct me thereinto, that therein I may behold thee? Furthermore, by what tokens, & with what face may I ſeeke thee?

O Lord my God, I neuer ſaw thee *f*: I know not thy counte- nance. f Ioh.18.

Then

Then what ſhall he do ô lord,
g Lu. 2.14. moſt hie *g*, what ſhall this thy
h He. 11.14 farre exiled ſeruant do *h*? what
ſhall thy ſeruant doe, who is in
perplexitie through the loue of
thee: and caſt away farre from
thy preſence?

Loe, hee longeth greatly to
behold thee: yet thy counte-
nance is far from his ſight. Hee
deſireth to come vnto thee: yet
i 1 Tim. 6 16 vnto thy dwelling no man can
attaine *i*. He coueteth to finde
thee, yet hee woteth not where.
He loueth to ſeeke thee; yet hee
knoweth not thy face.

Chap. 30.

How through ſinne man both loſt the ſight of God, and found wretchedneſſe.

a Pſal. 7.1
b Mat. 1.10
c Ioh. 1.11
d pſ. 100.3.

O Lord, thou art my God *a*,
and my Lord *b*, yet did I
neuer ſee thee *c*, thou haſt both
made me *d*, yea, and made mee
again,

againe *e*, & beſtowed vpon me vvhat good things ſoeuer I enioy *f*, yet hitherto haue I neither ſeene nor knowne thee.

e Gal. 4.4.
f 1 cor. 4.7

To be ſhort, I am made to ſee, yet hitherto haue not I attained the thing that I was made for. O miſerable condition of man, ſeeing hee hath ſo vndiſcreetlie forgone that, for which he was created! O heauie, and O hard chance! Alas, alas, what hath he forgone, and what hath hee found? vvhat is loſt, and what hath remained?

Hee hath forgone happineſſe for which he was made, and he hath found miſery *g*, for which he vvas not made. He hath loſt that without which nothing is happy; and that remaineth, vvhich of it ſelfe is meerely miſerable.

g Ge. 3.16

Man did then eate euen the Angels meate, which now he deſireth: and now hee feedeth vpon

vpō the bread of ſorrow, which then he knew not.

h Pſ. 15.1 O Lord how long wilt thou forget, for euer *h*! How long wilt thou hide thy face from vs! when wilt thou reſpect, and heare vs! when wilt thou inlighten our eyes, and ſhew vs thy countenance? when wilt thou reſtore thy ſelfe vnto vs!

Behold and heare vs, O Lord our God: lighten our eyes, and ſhew vs thy ſelfe. Reſtore thy ſelfe to vs, that we mae proſper, without whom wee are in ſuch miſerie. Inuite vs and help vs, Lord, we beſeech thee.

Mine heart is becom ſorrowfull being made deſolate: O make it chee refull again, Lord, with thy conſolation.

I haue begun to ſeeke thee with an hungry ſtomach, O let mee not giue ouer vnrefreſhed of thee: I come with a greedy appetite, let me not depart vnfed:

fed: I who am in pouerty, come vnto thee that art rich *i*: in misery, vnto thee moſt mercifull *k*, O let mee not goe away empty, and contemned. i Ro. 10 12 Ephe. 2. 4 k 2 Cor. 1 3

O Lord, I am bowed & crooked very ſore *l*, erect mee that I may looke vp, and behold thee. l pſ. 38. 6

Mine iniquities are gone ouer mine head, and as a weightie burden, they are too heauie for mee.

O vnwrap, and vnload mee, that the deep, ſwallow mee not vp *m*. m pſ. 69. 11

Teach mee to ſeeke thee, and ſhewe thy ſelfe to him that ſeeketh thee: for I can neither ſeeke thee, without thou teach me: neither finde thee, except thou reueale thy ſelfe.

Let mee ſeek thee in deſiring, and deſire thee in ſeeking: let mee finde thee in louing, & loue thee in finding.

Chap. 31.
Of God his wonderfull mercie.

I Confesse Lord, thankes to thee therefore, that thou hast made mee after thine owne image *a*, to the end I should remember thee, think on thee & loue thee. Notwithstanding, through the corruption of wickednes, thine image is so defaced and so blurred with the smoake of sinne, that, without thou renew, and reforme the same, it cannot doe the thing for which it was created.

a Gen. 1. 26 Col. 3. 10

Wherefore, Lorde, who giuest the gift of faith *b*, I beseech thee, giue mee grace perfectly to know how great thou art.

b Ro. 12. 3

For according to our beliefe thou art: and wee beleeue thee to be such a thing, than which there can be imagined nothing either

either for quantity greater *c*, or for vertue better *d*.

c Ier. 32 18
d Esa. 6. 3

Then what art thou, O Lord God, than whom nothing is either greater, or better? but euen that, which beeing onely the souerain good thing of all others, of it selfe, hath made all other things of nothing *e*?

e Gen. 1. 1

Then vvhat good thing is there wanting to the soueraign goodnes *f*, through whom is euery good thing?

f Iam. 1. 17

Wherefore thou art righteous *g*, and true *h*, and blessed *i*, and whatsoeuer is otherwise, better is it not to be at all, than to be. But if thou art altogether most singularly good, how is it that thou sparest the wicked? Is it because thy mercie is ouer all thy works *k*? But this lyeth hid in the light which none can attaine vnto *l*.

g psa. 11. 7
h Esa. 45. 21
i Reu. 5. 21
k psa. 145. 9
l 1 Tim. 6. 16

Verily the fountaine, whence the riuer of thy mercie doth

flowe, lieth hid in the deep and moſt ſecrete bottome of thy goodneſſe.

For although thou art wholly and ſoueraignely righteous, yet thou ſpareſt of thy goodnes the
m Math. 5. 43. wicked *m*, becauſe thou art wholly & moſt ſingularly mercifull too.

For in very deede thou ſhouldeſt not be ſo ſingularly good, vnleſſe thou wert gracious to ſome offenders.

For hee who is good both to the iuſt and to the vniuſt, is better then hee who ſheweth fauor onely to the good.

And he which is good to the wicked, both by ſparing, and puniſhing them, is better then hee who is good onely by puniſhing. So thou art therfore mercifull, becauſe thou art altogether, and ſoueraignly good.

Chap.

Chap. 32.

The happy ſtate of ſuch as inioy the ioyes of Heauen.

O Infinite goodneſſe paſsing all vnderſtanding!

Let that mercy come vpon mee, which proceedeth from ſuch riches.

Let it haue influence into me which floweth from thee: ſpare of thy mercy, but reuenge not in thy iuſtice.

Riſe vp now, O my ſoule, and lift vp all thine vnderſtanding: conſider ſo well as thou canſt, how great, and what manner of good thing, God is.

For if each particular good thing be delectable, weigh aduiſedly how delightful that good thing is, which containeth the ſweetneſs of all good things *a*: and not ſuch as commonly we perceiue of things created, but ſo much differing there-from, *a* 1 cor. 2. 9

as the Creator differeth from the creature!

For, if the life created bee good; how good is the life
b Ioh. 11.2 that created it *b*! If the welfare that is wrought, delight; how shall the welfare which vvor-
c Esa. 12.1. keth all saluation *c*, delight! If the wisedome consisting in the minde, or in knowledge of knowne things be louely; how louely is that wisedome which made and created all things of
d Ioh. 1.1. nothing *d*? To be short, if there
2. be much and great delight in
Prou. 8.22. delectable things: vvhat and how great shall the pleasure be in him, who made these delectable things?

Oh what shal he haue, or what shall he not haue, that enioyeth this felicitie? doubtles, what soeuer he can wish, hee shall haue it; & what hee would not haue, shall not come to him.

For there shall be the goods

both

both of ſoule and bodie, ſuch goods as eye hath not ſeene *e*, neither eare hath heard, neither come into mans hart. e 1 Cor. 2. 9

Chap. 33.

That ſoueraigne happineſſe is to be ſought for.

WHy then rangeſt thou about, O ſilly man, ſeeking the goods of thy ſoule and of thy body? Loue one good in which are all good things, and it ſufficeth. Deſire the ſimple good, which is all that good is, and it is enough.

For what loueſt thou, O my fleſh? what deſireſt thou, O my ſoule? There it is whatſoeuer thou loueſt, there it is whatſoeuer thou deſireſt.

It beautie delight thee: the iuſt men ſhall ſhine as the ſun *a*. It either ſuch ſwiftnes, ſtrength or libertie of the bodie, as nothing may withſtand: they ſhall a Mat. 13 43

be as the Angels of God in heauen *b*. For it is sowne a naturall body *c*, but shall rise a spiritual bodie, to wit, by the power of God, not through the strength of nature.

b Mat. 22 30
c 1 Cor. 15 44

If a long, and an healthful life; there shall bee found eternitie, and eternall soundnes *d*, because the righteous shall liue euer *e*; their reward also is with the Lord.

d Re. 11. 4
e Wis. 5. 15

If satietie; when the glory of the Lord appeareth, they shall be filled *f*.

f Psa. 15. 15

If drunkennesse; they shal be satisfied with the fatnes of the Lords house *g*.

g Ps. 36. 8

If pleasant musicke; the Angels there shall sing praises with out ceasing vnto the Lord.

If all manner honest, not vnhonest pleasure: the Lord shall giue them drinke out of the riuer of his pleasures *h*.

h Ps. 36. 8

If wisdome: the verie wisedome

dome of God ſhall ſhew it ſelfe to them *i*.

i 1 Cor. 13. 12

If faithfull amitie; they ſhall both loue GOD more then themſelues, and one another as themſelues; yea, and God ſhall loue them more then they can themſelues. For they loue both him, themſelues, & one another thorough him; and hee loueth both himſelfe, and them too through himſelfe.

If concord; all they ſhall be of one mind *k*, for they ſhall will nothing, but what God willeth himſelfe.

k 1 Cor. 1 10

If power; they ſhall haue full power ouer their owne will, as God hath of his For as God of himſelfe can doe what hee will, ſo they can doe what they will, through him. Becauſe, as they liſt none otherwiſe then he liſteth; ſo he liſteth, as they liſt: and what hee will, muſt needes come to paſſe.

If honor and wealth; God will
make his good and faithfull ſer-
l Mat. 25. 23 uanth *l*, ruler ouer much; yea,
m Rom. 8 26. 17 they ſhall be called the ſonnes
of God *m* yea and Gods too: &
be the heyres, euen the heyres
of God, and heyres annexed
with Chriſt.

To conclude, if certaine ſecu-
ritie; they ſhall bee as ſure that
n Re. 7. 15 that felicitie ſhall not faile them
n, as they are ſure that neither
they for their part would wil-
lingly forgo the ſame, nor God
for his part will bereaue his
frends therof againſt their wils,
nor that any thing is ſo mighty
that it can ſeparate God & thē.
Now what, and how great
ioy is there, where ſuch
and ſo great fe-
licity is!

Chap.

Chap. 34.
How the Saints loue each other mutually in heauen.

O Heart of man: O poore heart, O heart full of miſeries, yea ouerwhelmed vvith miſeries, how greatly wouldeſt thou reioice, if thou aboundedſt with the good things?

Aske euen the moſt ſecret cogitations of thine heart, if they could receiue the ioy of ſo excellent bliſſe.

But if another whom thou loueſt as thy ſelfe, did enioy with thee the like felicitie, doubtleſſe thy ioy would be doubled, becauſe thou wouldeſt ſo much reioyce at his felicity, as at thine owne.

Now, if two, or three, or moe, were ſo bleſſed of God, thou wouldeſt be as glad for each of them, as for thy ſelfe, if thou diddeſt

diddeſt loue them euen as thy ſelfe.

Then how great ſhall the ioy be in that perfect loue of the innumerable company of bleſſed Angels and men : where each ſhall loue another euen as himſelfe ! for euerie man there ſhall reioyce as much for the haappy eſtate of each particular perſon, as for his owne felicitie.

If therefore the hart of man ſhall hardly receiue the ioy of his own bliſſe, how ſhall it comprehend ſuch great ioyes of ſo many of his friendes ! for vndoubtedly, euen as wee loue a man, ſo ſhall we be glad for his felicitie.

As in that bleſſed happineſſe euery man ſhall loue God ſoueraignly aboue himſelfe, and all others with him : ſo moſt ſingularly ſhall each man bee more glad of Gods felicity, thē of his owne, & of all others with him.

And

And if they ſhall ſo loue God with all their harts, with al their mindes and with all their ſoules, that neither al their harts, nor al their minds, nor all their ſoules can be able to comprehend the excellency of the loue; aſſuredly the ſaints with al their harts, with all their mindes, & with all their ſoules ſhall ſo reioyce, as neither their hearts, nor their mindes, nor their ſoules ſhall be able to comprehend the aboundant ſtreames of celeſtiall ioy.

Chap. 35.

Of the perfect ioy of eternall life.

O My God *a*, and my Lord *b*, mine hope *c*, and the ioy of mine heart, reſolue my ſoule whether this be the ioy whereof thou ſpakeſt by thy Sonne, Aske, and yee ſhall receiue, *d*, that your ioy may bee full. For, I haue found a certaine

a pſal.7.1
b Mat.4.10
c pſal.18.1
d Ioh.16.24

ioy

ioy which is full, yea, and more then full.

For, notwithstanding the whole heart be full, the whole mind full, the whole soule full, yea, whole man, full of this ioy; yet shall there remaine ioy for all that, which is incomprehensible.

So then, that whole ioy shall not enter into the reioycers: but all the reioycers shall enter into
e Mat. 25. 1 the ioy of their master *e*.

Speake Lord, tell thy seruant secretly in mine heart, if this be the ioy where-into thy seruants shall enter, who shall enter into their maisters ioy.

But surely that ioy, where-with thine elect shall reioyce,
f 1 cor. 2. 9. neither eye hath seen *f*, nor eare hath heard, nor entred euer into the hart of man.

Then Lord, I haue not yet conceiued in minde, much lesse vttered by words, how greatly thine

thine elect ſhall reioyce.

Vndoubtedly, they ſhall ſo greatly reioyce, as they ſhall loue: they ſhall ſo intirely loue, as they ſhal know thee, O Lord.

And how intirely ſhall they loue thee! ſurely neither mans eie hath ſeen, nor his ear heard, nor came it euer into his heart in this world *g*, how perfectlie they ſhall both know thee *h*, & loue thee in the world to come.

g Eſa. 64. 4
h 1 Cor. 13 12 13

O my God, I beſeech thee, grant that I may knowe thee, loue thee, and reioyce in thee.

And although I cannot ſo throughly doe ſo in this life as I ſhould, yet giue mee grace to profit from day to day, vntill I come vnto perfection.

Let thy knowledge ſo growe vp within me heer, that it may bee found ripe there; and thy loue ſo increaſe within me here that it may be perfect there, that my ioy may be great heere in hope

hope and in deed full there.

O iuſt God, my humble ſute is, that I may haue the thing which thou promiſeſt, euen that
i Ioh.16.24 my ioy may be full *i*.

In the meane ſpace, let my minde meditate thereof, my tongue ſpeake thereof, mine heart long for it, my ſpeech reaſon thereof, and my ſoule hunger for the ſame. Let my fleſh thirſt therefore, and all
k Mat.25 21 my ſubſtance deſire it, euen vntill I enter into the ioy of my maiſter *k*, there to abide for euer and euer.

Amen.

FINIS.

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FINIS.

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